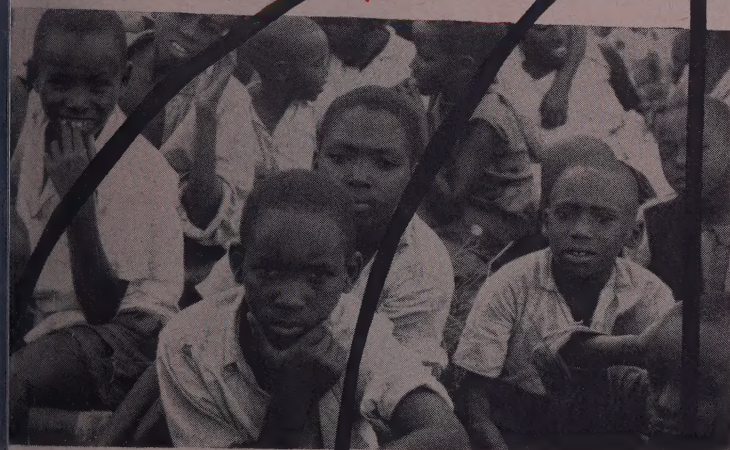


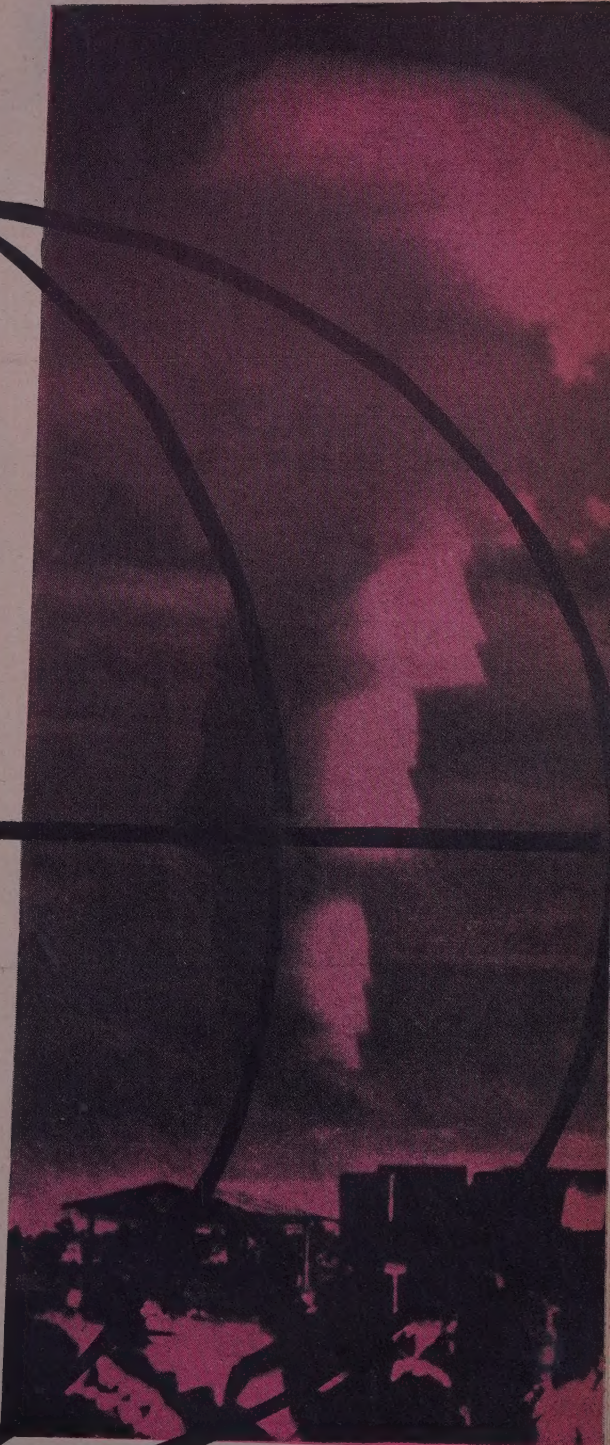
THE  
EPISCOPALIAN

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August 1962



*Christians Face a New Refugee Crisis*



*What About Nuclear War?*

*Understanding  
the Orthodox  
of Russia*



Christians are faced with a refugee crisis i



# RUANDA URUNDI

## Another Congo ?



EAST OF Lake Victoria, in country once explored by Stanley and Livingstone, lie the twin kingdoms of Rwanda and Burundi. Here, in "the Switzerland of Africa," the tall, regal Watutsi have ruled for centuries as overlords of the Bahutus. Since World War I the two kingdoms have been under the trusteeship of Belgium; the territory is officially known as Ruanda-Urundi.

Although isolated, Ruanda-Urundi did not escape the cry of "uhuru!" (independence) that has swept across Africa. Political unrest began to manifest itself as early as 1957; on July 1, 1962, the territory of Ruanda-Urundi became the two autonomous nations of Rwanda and Burundi by United Nations decree.

It is impossible to predict what the reaction to the new-found freedom will be: no one can say whether the new nations will make an orderly adjustment or erupt into another tragic, turmoil-ridden Congo. On one score, however, there can be no question: the urgent need for help for the thousands of refugees, homeless and hungry who have been caught in political and social upheavals.





# Refugee crisis in East Africa

by Grover Alison

In what is perhaps an oversimplification of a complex political situation, the events leading to the refugee crisis can be described as follows. In Burundi, the transition toward independence has been peaceful, with a parliamentary government maintaining the traditional monarchy. In Rwanda, however, the situation has been violent and explosive. The Bahutus overthrew their Watutsi landlords, exiled the king, and established a parliamentary government. In January, 1961, there followed a bloody *coup d'état* which set in motion a siege of terror, pillage, even murder. Thousands of impoverished, frightened monarchists, both Watutsi and Bahutu, fled their homes to take asylum in mission stations in Rwanda and in the adjoining countries of Urundi, Tanganyika, Uganda, and Kivu Province in the Congo. An estimated 130,000 refugees are involved.

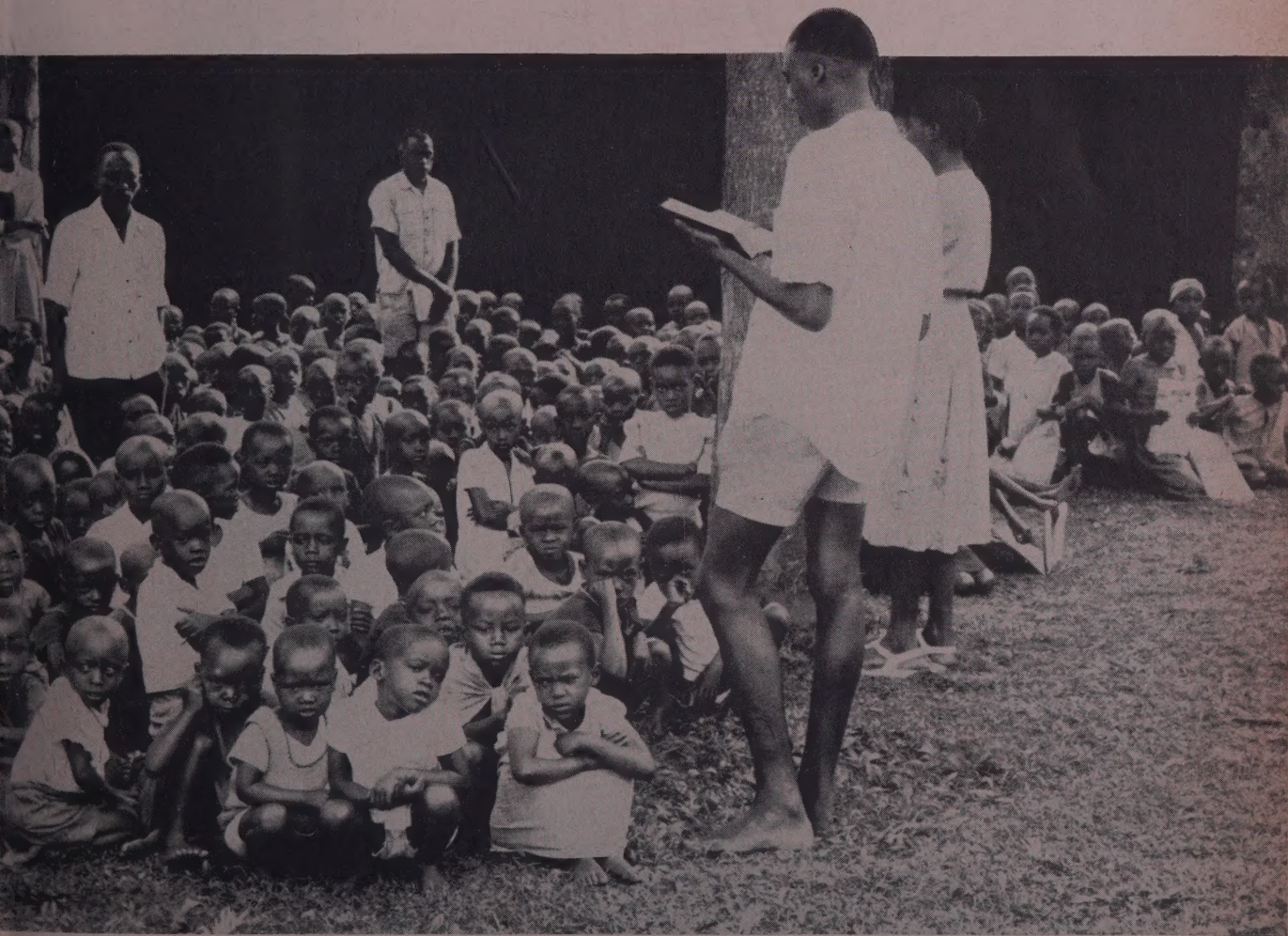
In the thirty years since two young English doctors, A. Stanley Smith and Joe Church, pioneered this area as medical missionaries, Anglican missionaries have struggled to maintain their work and press forward. Medical

missions have expanded; schools have been established.

Today, in each of the refugee areas, the church has responded to the overwhelming need. Mission schools have worked in co-ordination with the government and voluntary agencies, and have used their resources to the fullest. The acute problem that the influx of 130,000 people has raised is, however, far beyond the normal resources of the church's agencies.

By late 1961 the Rwanda refugee problem in East Africa had become acute. The Rt. Rev. Leslie Brown, Archbishop of the Province of East Africa, requested assistance from the World Council of Churches' Division of Inter-Church Aid. Earlier this year the World Council commissioned a two-man team (Christopher King, an

*The map shows the tiny trouble spot from which more than 100,000 people have fled, thus creating serious refugee problems in adjoining countries. Upper left: a mother at the Muramba Resettlement Area prepares her meager dinner of U.S. surplus corn. Below: outdoor class at Ibuye Mission, where some refugee children are too weak to go to school.*







*Missionary Dr. A. Stanley Smith meets refugees in Uganda. The man at left, a typical Watutsi, is over seven feet tall.*

## RUANDA-URUNDI: Another Congo?

Anglican serving with the World Council Refugee Service in Greece, and myself, an American Episcopalian on the staff of Church World Service) to visit the churches in East Africa and, in counsel with government and church leaders, to expedite a program for refugee relief.

Mr. King and I spent part of February and the month of March in the field with government leaders, missionaries, national church leaders, and refugees. We traveled through Uganda, Kenya, Tanganyika, and Ruanda-Urundi, where thousands of refugees had gathered.

Coming face to face with the refugees—in camps, resettlement areas, and on the roads—was a shocking, sometimes exciting experience. Everywhere we went the beat of a drum summoned literally hundreds together, on the side of a hill or in an open field. They were all eager for some message of hope.

We had no answers to their questions. What can you say to people whose homes have been burned, relatives killed, cattle destroyed? How can you explain to someone naked, cold, and hungry that help is on its way—when that person has never seen a ship nor an ocean nor a train? In some areas, the danger of death by starvation was an imminent reality.

In each of the refugee areas we saw church and government officials working together to resettle the refugees; to feed them, take care of their medical needs, help them prepare for their future. In Uganda, in the Anglican Diocese of Ankole-Kigezi, we went with Bishop Kosiya Shalita, Dr. A. Stanley Smith, and Pastor Yosia Kinuka to the Oruchinga Valley resettlement area. Here government, the Red Cross, and other voluntary agencies have done a magnificent job in resettling 10,000 refugees in thirty-seven villages in a forty-square-mile area. There are teachers and evangelists among the refugees. But there are no churches, schools, nor funds for their support.

In Tanganyika, where approximately 10,000 refugees have crossed the border, many church leaders and government officials believe that the problem has just begun. Because this nation stands as a symbol of independence in East Africa and is anxious to give asylum to refugees from neighboring countries, it is likely that future unrest may bring in thousands more. At the time of our visit, the Christian Council, with Anglican Bishop Arthur

Stanway of Central Tanganyika as president, was requesting assistance from the World Council of Churches for the resettlement of 5,000 refugees.

Their immediate needs were cooking pots, machetes, hoes, and seeds. But because of Tanganyika's open-door policy, long-range programs for assimilating the newcomers into the local population, as the World Council of Churches later discovered, will require funds totaling \$75,000.

The situation in Burundi, where almost 40,000 refugees have entered, was most urgent of all. Failure of the December harvest had created widespread famine among both inhabitants and refugees. The authorities decided that equal rations—a small portion of dried food, 125 grams of powdered milk, and 40 grams of oil—would be given to all. To this the resident farmers could add from their own stores; the refugees had no larder from which to draw.

Our visit to the Cathedral Mission Station, Ibuye, Burundi, revealed a desperate situation: 10,000 refugees located here were faced with starvation. Anglican Bishop James Brazier of Ruanda-Urundi and Dr. Godfrey Hindley welcomed us, but in an air of despondency. Several hundred refugees were milling around the Hindleys' house, and the backyard was filled with children holding empty milk cups. The mission hospital was crowded with refugees, and hospital supplies and medicines were dwindling. Several children were cold and shivering; although Burundi is just south of the Equator, its mountainous terrain produces a surprisingly chilly climate.

The mission school has no room for refugee children—classes are held for them each morning on the lawn under the trees. Some of the children, weak from malnutrition, were unable to attend.

It was a question of life and death. In the face of this we cabled World Council Headquarters in Geneva . . .  
**EMERGENCY SITUATION IN RUANDA-URUNDI . . . HAVE AUTHORIZED LOCAL CHRISTIAN ALLIANCE TO PURCHASE FOOD TO KEEP ALIVE 10,000 REFUGEES AT IBUYE MISSION UNTIL FURTHER HELP COMES . . . . .**

The authorization was approved. With the \$1,400 available, Dr. Hindley was able to acquire ten tons of rice, beans, and corn which would provide only the barest subsistence rations for the refugees until the next harvest in the summer.

• *As the outcome of reports such as this from Mr. Alison and Mr. King, from the Anglican Church Missionary Society in Uganda, and from the Protestant Alliance in Ruanda-Urundi, the World Council of Churches is appealing to its 197 member churches for \$640,000 to help these East African refugees. The funds will be used for immediate supplies—seed, food, blankets, tools—and for churches, schools, and long-range programs to help the refugees make for themselves a new life in strange lands. Gifts from Episcopalians for this crisis in East Africa may be sent to The Presiding Bishop's Fund for World Relief, 281 Park Ave. South, New York 10, N.Y.—ED.* ◀



# LETTERS

## ERRONEOUS STEREOTYPING

In the last two issues, a couple of Baton Rougeans have excoriated THE EPISCOPALIAN for endorsing racial integration in churches. Let me hasten to point out that many white Southerners believe strongly in Christian brotherhood, irrespective of race or creed. I stress this primarily to prevent the stereotyping of all Southern whites as bigoted, which can be as vicious and unwarranted as the stereotyping of all Negroes as lazy or morally lax. The ethic of Christian brotherhood is ultimately based on respect for the dignity and worth of individuals, regardless of residence in Baton Rouge or Schenectady.

CHARLES S. PRIGMORE  
*Baton Rouge, La.*

## SETTING THE RECORD STRAIGHT

Although I hate to disillusion my Californian friends, I must challenge the reference in your June issue (page 48) to the service held near San Francisco on June 24, 1579, by Sir Francis Drake's chaplain, as "the first English service ever heard on this continent."

The first such service took place almost ten months previously, when the Rev. Robert Wolfall, chaplain to Martin Frobisher, landed in the Hudson Bay area on September 2, 1578, and celebrated Holy Communion, using the Church of England Prayer Book. I understand that the Canadian Church recently unveiled a plaque to commemorate this important occasion.

Incidentally, we are told that, out of concern for the lost souls in North America, Robert Wolfall had "left a good-living and virtuous wife in England." A man with such a high sense of duty should not be forgotten.

(THE REV.) D. ALLEN EASTON  
*Wood-Ridge, N.J.*

## WHAT IS WORSHIP?

It seems that many people today object to the old favorite hymns, such as "Rock of Ages," on the grounds that they are too emotional. It is said that when we go to church, we go to "worship" God. What is worship but overflowing love and adoration? How can one feel love and adoration without

emotion? How can we have a love song without emotion? And what are hymns but love songs to our Saviour?

Granted, there is more to living the Christian life than feeling emotion; still, in His house at a service devoted to worship of "Him," not to feel our hearts touched with emotion is to render our worship a sterile intellectual exercise.

MARJORIE M. ALLEN  
*New York, N.Y.*

## IN DEFENSE OF NAME-DROPPING

Please be assured that there are many readers who do not deplore reading "The Following Prominent Leaders Are Episcopalians." (See "Letters," May issue.) If there are some who feel disunity could be caused by stating a person's denomination, there are many hundreds who feel their interest is stimulated and a rapport is established.

As for myself, I feel a great thankfulness that persons of great accomplishment are dedicated to God, and worship and praise him through the great tradition of our Episcopal Church.

JEAN SIMPSON  
*West Orange, N.J.*

## FROM ADVERSITY, STRENGTH

Due for special commendation is the series on Communism. At first I was disturbed by the lack of by-lines on the articles, and the second was not of equal calibre to the first and third.

The third is outstanding. Although

the emphasis is on the countries already under complete control of the Communists, I hope your readers are perceptive enough to note the parallel in techniques being used in this country, as well as in others of the "free world," often employing completely sincere and altruistic patriots, without their awareness, to bring about the Communist aims.

It is an historical fact that the Church becomes more meaningful and stronger, in some ways, during times of adversity and suppression. It is also a known fact that the science of medicine makes tremendous strides during wartime; but that does not justify or counteract the horrors of war—must we have total world domination by Communism in order to intensify and purify Christianity?

The answer to Communism must be a militant Christianity, but accompanied by great care that we are not furthering the Communist cause by supporting social legislation, which on the surface may seem to be Christian in character, but which in reality would serve to relieve ourselves and our consciences from responsibilities which we, ourselves, should bear.

ELIZABETH G. COATES  
*West Whiteland, Pa.*

## JEHOVAH'S WITNESSES

While I am not a member of Jehovah's Witnesses, I do think your article on page 18 of THE EPISCOPALIAN for June is very unfair.

My husband's brother's wife is a member of this church; and she is a fine, good-living person, does not drink alcoholic beverages, does not smoke cigarettes. She was formerly a Roman Catholic; you would be surprised at the large number of Witnesses that were once Catholics.

I attended one of the sessions of their Convention at Yankee Stadium, and was astounded at the orderliness, cleanliness, and serenity of that meeting—no begging for money and no collections, bingo games, card parties, country fairs, spaghetti dinners, or donations to get one's relatives out of the purgatorial fire.

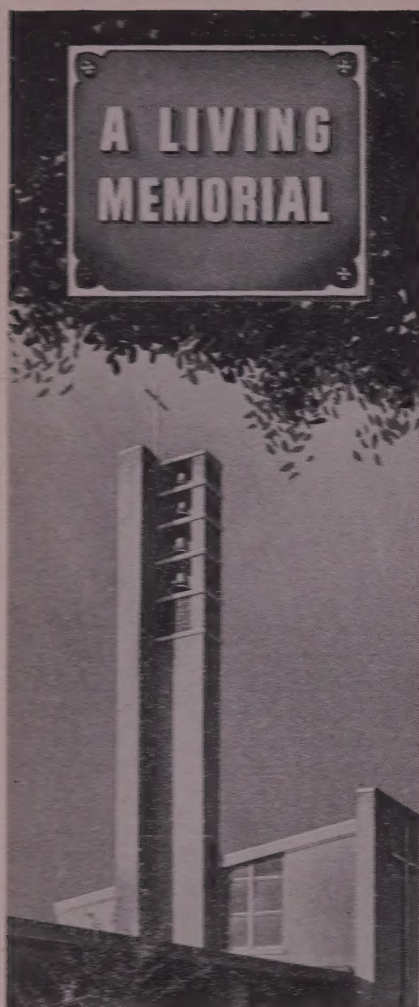
LOIS KENDRICK

in the next issue of

## THE EPISCOPALIAN

- Henry Knox Sherrill
- The Vatican Council:  
a special report from Rome
- Separating Church from State
- How the Anglican Communion Came To Be





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## FOR YOUR INFORMATION

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THE COVER design by Robert Wood reminds us that Christians are part of a world beset by troubles which do not take a summer vacation. New refugee problems in Africa, new insights about nuclear warfare, and new approaches to a distant and often-misunderstood part of the Body of Christ all help to make this August report to you, our readers.

GROVER ALISON, who reported to our readers in March on Hurricane Hattie's devastation in British Honduras, more recently answered an emergency call to Africa in his capacity as a field representative of Church World Service. His report "Ruanda-Urundi: Another Congo?" begins on page 2.

"YOU CAN'T BUY Everlasting Life," page 11, is the last of three excerpts to appear in the pages of THE EPISCOPALIAN from a little book, *O Ye Jigs and Juleps!* (Macmillan, \$2.50). Recording the irrepressible and candid remarks of a ten-year-old at the beginning of the 1900's, it could be labeled "uncomfortable words" about church life back then. After our laughter has subsided, there is still an obstinate remainder. Miss Virginia Cary Hudson's observations do not offer much comfort in some respects even today.

JOHN EDGAR HOOVER, in addition to being the author of "What We Can Do About Juvenile Delinquency," which begins on page 12, is director of the Federal Bureau of Investigation, Washington, D.C., and a member of National Presbyterian Church in that city.

MARK TWAIN, reacting quickly to a premature newspaper obituary, once said, "The reports of my death are greatly exaggerated." Members of the Mission of St. Mary's-of-the-Harbor, Provincetown, Massachusetts, will be relieved to know that their vicar, the Rev. Ernest D. Vanderburgh, has not died, as his *A Letter to Survivors* on page 14 might indicate. Mr. Vander-

### 1961 General Convention Journal Ready

*Copies of the Journal of the 1961 General Convention may be secured by writing to: The National Council, 281 Park Avenue South, New York 10, N.Y. Prices: cloth-bound, \$5.00; paperbound, \$4.00 per copy. Send a check or money order payable to Lindley M. Franklin, Jr., Treasurer, with your order.*

burgh and his family came to this church on Cape Cod in February, 1961.

WHEN REPRESENTATIVES of the Orthodox Church of Russia were voted into membership in the World Council of Churches in New Delhi last fall, there were animated comments from all quarters of the globe. Whatever this unique step means, it is not an isolated incident. It is only one of a series of unprecedented actions of the Russian church leaders in ending more than nine centuries of seclusion. Amid preparations for an official visit to Orthodox churchmen, Dr. Paul B. Anderson recounts for our readers a brief summary of the unique relationship that is growing between Anglican and Russian church leaders, beginning on page 16. Dr. Anderson is an outstanding expert on Eastern Orthodoxy and secretary of the General Convention's Joint Commission on Co-operation with the Eastern and Old Catholic Churches.

MOST OF the Rt. Rev. Norman L. Foote's ministry has been as a missionary in the vast and lightly populated Northwest of the United States where he is now Bishop of Idaho. He carefully explores one of the major practical problems of the Episcopal Church in "Why Domestic Missionary Districts?" beginning on page 22.

The editors are pleased to announce that by special arrangement with Harper & Row, Publishers, THE EPISCOPALIAN will carry portions of Canon Howard A. Johnson's report of a two-year, world-wide tour of the Anglican Communion beginning in the October issue. The full report is scheduled to be published in book form by Harper & Row in January.



continuing  
FORTH and  
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# THE EPISCOPALIAN

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# WHAT SHOULD WE DO ABOUT NUCLEAR WARFARE?

by William G. Pollard

EVER SINCE John Hersey's famous *New Yorker* report, *Hiroshima*, there has been a growing body of literature devoted to the tough dilemmas of war and peace in a nuclear age. Indeed there is now so much of it pleading so ardently for such radically conflicting courses of action that the majority of people are simply bewildered by it. Most particularly, Christian people, laity and clergy alike, find it exceedingly difficult to obtain any reliable guidelines for any sort of reasonable passage through the dangerous shoals of the nuclear age.

One logical place to begin is at the beginning. How do we happen to have the atomic bomb? Is it because scientists are a subhuman, amoral kind of people who purposely introduce a sort of modern technological black magic into the natural scheme of things? Or are they people like the rest of us, caught in the dilemmas of existence in time?

After we developed the bomb, should we have used it at



Hiroshima and Nagasaki? Did its use save lives, both American and Japanese? Did it shorten the war and avoid more death and misery than its use entailed? In making the fateful decision to develop and use the bomb, were our leaders influenced by ethical and moral concerns, or does the record of past American policy bear out the conviction of so many that politics, military action, and the affairs of state are completely beyond the reach of Christian principle?

These and similar questions are clearly dealt with in one of the best books to appear in this area, *The Irreversible Decision; 1939-1950*, by Robert C. Batchelder (Houghton Mifflin, \$5.00). It is a highly reassuring book in that it shows positively how strong and determinative ethical considerations were with Roosevelt, Truman, Stimson, and many others involved in the making of these weighty decisions as well as in the general conduct of the war.

Even more important, it illuminates the interaction between ethical considerations and the implicit assumptions about the nature and purpose of war which by 1945 had come to be shared by American leaders and people alike. These "axioms," that war is a military rather than a political matter, that it is now total, that the purpose of fighting a war is to achieve military victory, and that the unconditional surrender of the enemy is the only means of ending it, became the chief factors in determining what decisions were made. One sees how the same ethical considerations applied under a different set of assumptions would lead to quite different decisions.

Most of these axioms are not axiomatic at all. Our very handsome treatment of both Japan and West Germany since the war has demonstrated that we really had no intention of making use of our demand for unconditional surrender. In retrospect it is very difficult to pinpoint what we meant by "victory" or to give any very specific content to this emotionally charged word. In Korea, Suez, and other conflicts since the close of World War II, military action has been closely integrated with and subordinate to political ends. It is clear that an entirely different set of basic assumptions about the nature of war is both possible and indeed likely.

While we are on the subject of history, the first volume of an official history of atomic energy in the United States has just been published under the title *The New World; 1939-1946*, by R. G. Hewlett and O. A. Anderson, Jr. (Pennsylvania State University Press, \$5.50).

Copiously illustrated, it is also intensely readable, interesting, and authoritative. This and the Batchelder book make excellent companion volumes for a back-

ground in the history of the origin and initial handling of the difficult problems and unresolved dilemmas with which nuclear weapons have confronted mankind.

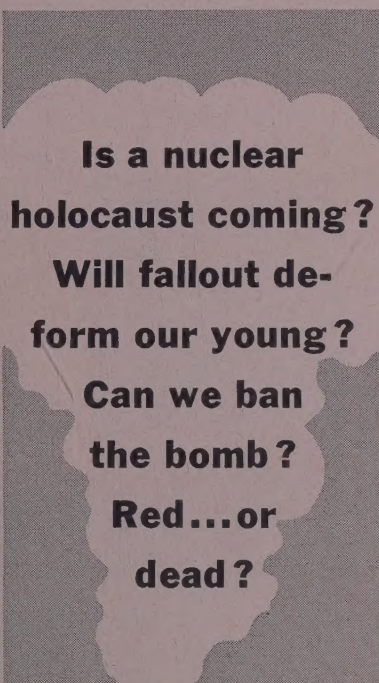
The spectrum of opinion on nuclear warfare is very broad. There are a large number of non-Christian secular humanists—such as Bertrand Russell, Erich Fromm, Norman Cousins, Walter Millis, Lewis Mumford, and Philip Toynbee—who are convinced that it is entirely feasible to abolish war and who have issued passionate pleas calling upon statesmen and nations to take immediate steps to this end. They are joined by a number of scientists of considerable eminence, such as Linus Pauling, David Inglis, and Harrison Brown, who write from the same secular orientation to the same effect.

A good example of this type of thinking is found in the book *A World Without War* (Washington Square, 45¢), which consists largely of the ideas of Walter Millis and Harrison Brown. Like all such arguments this one calls for a radical transformation of political and social institutions so as to produce a world political structure of an entirely new kind, in which war would no longer occur. Such approaches show little sense of the Biblical or even Western understanding of the nature of man and of history, of the pride and passion of man and his sin, or of the way in which political ends are actually accomplished in real situations in the context of history. More important, they have no sense of transcendent reality, of the eternal in relation to the temporal and the supernatural in relation to the spatial, and so they have no sense of Providence in history.

In this secular framework of reality man stands alone in the midst of an alien and impersonal universe, totally imprisoned in space, time, and matter. In order to preserve any values at all in such a scheme of things it becomes desperately necessary to believe that man has the resources within himself to save himself from himself, and so preserve the human race from the threat of annihilation by nuclear weapons.

Closely associated with this group are the Christian pacifists represented by such leaders as Canon John Collins and Victor Gollancz in England, and in this country John Nevin Sayre of our own Episcopal Pacifist Fellowship and Stephen Cary of the Society of Friends. Being almost exclusively concerned with the ethical aspects of Christianity, they align easily with their secular counterparts just described.

Until recently the major portion of the writing and speaking done in the name of Protestant Christianity on the subject of nuclear warfare was from this pacifist position. Much of it employed essentially the same ar-





## NUCLEAR WARFARE

guments and exhibited the same fears and anxieties as its secular counterpart. This has resulted in an unfortunate weakening of the Christian witness to the secular world by making it appear that what the Church preaches in the name of Christ is essentially the same as, and no more than, what the secular humanist preaches in the name of reason and sanity. Yet the personal vocation to pacifism is an entirely valid, though rare, Christian vocation. The chief difficulty with it is that it is necessarily individual and personal. It cannot be a basis for political or national policy. One can make the decision for oneself to turn the other cheek, but no responsible official in Government can presume by his own action to require over a hundred million of his countrymen corporately to turn their cheeks.

In recent years a quite different approach to the problem posed for the Christian by nuclear warfare has been more and more frequently taken by moral and ethical theologians. Instead of asking whether or not a Christian can consent to nuclear war, it asks the rather more realistic question: what, if anything, may Christians say to the world if, in spite of everything we can do to prevent it, nuclear war does come upon us?

Examples of those who speak to the problem from this vantage point are John Courtney Murray, S.J., Reinhold Niebuhr, John Bennett, and Paul Ramsey. The latter, in his book *War and the Christian Conscience* (How shall modern war be conducted justly?) (Duke University Press, \$6.00), has given a careful analysis of the historic Christian doctrine of "Just War" as it applies in our modern times. It is most valuable, although its assertion that megaton nuclear weapons have no conceivable strictly military targets within the definitions of this theory is hardly supported by the facts. What about Cape Canaveral, Vandenberg Air Force Base, and other similar installations, for example?

The secular side of this kind of thinking, which takes into account the nature of man and history, is represented by such political scientists as John Herz and Kenneth Thompson, the political-theologian Ernest Lefever, and the scientist Edward Teller. The latter, with Allen Brown, has recently published a most effective and helpful book on this difficult subject: *The Legacy of Hiroshima* (Doubleday, \$4.95). Although their strong plea for an all-out civil defense program is extreme and seems hardly either politically feasible or desirable, the major part of this book is of great value and develops a point of view which is unique in the literature on this subject. Much of what has been written about nuclear warfare is both naive and completely inapplicable to the realities of international politics. This book is invaluable in restoring a reasonable balance to the whole discourse. Although not written from an explicitly Christian viewpoint, the book nevertheless reflects profound moral and ethical concerns and even more importantly, though inadvertently, an authentically Biblical view of the nature of man and history.

The variety of viewpoints on this difficult subject is well represented in two collections of papers. The first is from the excellent journal *Worldview*, in a pamphlet called *The Moral Dilemma of Nuclear Weapons* (The Church Peace Union, 170 East 64th Street, New York 21, N.Y.; \$1.00), edited by William Clancy. The other, including many of the same authors but in considerably expanded form, is *Nuclear Weapons and the Conflict of Conscience*, edited by John C. Bennett (Scribner's, \$3.95). The concerned Christian layman will find no better way of seeing the full scope of the problem which confronts us in a world armed to the teeth with nuclear weapons than through either of these two fine collections.

Out of the welter of opinion on nuclear warfare one can single out four topics which seem to dominate all discussion of it. These are: (1) the shape of the next war; (2) the fallout problem; (3) the nuclear-weapons test ban; and (4) disarmament proposals. It is not only in the above full and considered treatments of the subject that these themes predominate, but in day-by-day news stories and editorials as well.

### The Shape of the Next War

Whenever we talk about the *next* war we inevitably do so in terms of the dominant characteristics of the *last*. Preparations for World War II were dominated by the recollection of the fixed trench warfare of World War I. So too all discussions of the dreaded nuclear war of the future are dominated by our recollections of Hamburg and Coventry, or the fire raid on Tokyo, and most especially of Hiroshima and Nagasaki. As a result, the great majority of discussions of the problem assume axiomatically that the primary character of warfare in

*Continued on page 38*



*Because he is both a clergyman and a scientist, the Rev. William G. Pollard is singularly qualified to undertake this difficult assignment. Since 1947, Dr. Pollard has been executive director of the Oak Ridge Institute of Nuclear Studies, a nonprofit Tennessee corporation operating under contract with the U.S. Atomic Energy Commission. Ordained an Episcopal priest in 1954, he is vice-chairman of the Episcopal Church's Joint Commission of General Convention on Peaceful Uses of Atomic Energy. He holds a Ph.D. degree in physics from Rice Institute and six honorary degrees.*



# *You Can't Buy Everlasting Life*

by Virginia Cary Hudson

Most of the things you get somebody dies so you can get it, but you have to die your own self to get Everlasting Life.

When you are dead as a doornail, God gives it to you, and you can't get rid of it. You can't buy it, or sell it, or trade it. You have to keep it whether it suits you or not. When you take it to Heaven with you, that's good, but when you have to take it along with you to Hell, that's different. Bishop Jordan told me Everlasting Life was God's precious gift, and I told him if it was just the same with God, I could think of things I would like better.

If I ever get to Heaven, I will see my mother and my father and my grandmother and my grandfather and all of my cousins. That is, maybe, all of them. I bet Mrs. Harris will be there. I hope God lets us go fishing. When you go to heaven with your Everlasting Life that makes you an angel, and Peter, or Moses, or somebody, lines you all up and passes out the crown and the harps. I sure am glad I take music lessons. Mrs. Harris and myself can play a duet, like we do on her piano. We play jigs. I take the chords and she takes the tune.

I sure am glad that Jesus is going to be in Heaven because if I get in trouble he will be there to help me out. When my mother sews on her new Wilcox and Gibbs, she sings "What a friend we have in Jesus." I sure hope she knows what she is singing about. Heaven sure is far away, and hard to get to. You don't hear much talking about

Heaven. You just hope you get there. I sure am doing my very best. I sure hope I make it.

But you sure hear plenty about Hell at the Baptist Church. When I go with Darthea, that preacher hollers himself red in the face about Hell. When you get to hell with your Everlasting Life, the devil waves his pitchfork and turns it into Everlasting Damnation, and he builds a fire under you, and you wail and gnash your teeth. If poor Mrs. Columbia Stonington ever goes to hell, the devil sure will be surprised when it comes her time to stand up and gnash her teeth, because her dentist pulled her teeth out. He just kept on pulling until they were all gone.

There is not a thing you can do about your Everlasting Life. You are going to get it, and you have to keep it. God sure was good to make Heaven for us, as long as we can't stay dead, but have to go somewhere, but why he doesn't do something about the devil, and close up Hell, I don't know. If I have to go to Hell, I sure hope I go to the one for Episcopals, and don't by mistake, get pushed in that horn punching, and tail wagging, red hot blazing one the Baptists are going to have.

The Lord have mercy. Christ have mercy. Lord have mercy. God bless the Bishop. God bless my mission box, and Jesus be my friend and help me if you can, please. Amen, and Be It So. ◀



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# WHAT WE CAN DO ABOUT JUVENILE DELINQUENCY



The director of the F.B.I. offers advice about a problem that seems to grow worse each year.

**By J. Edgar Hoover**

THE ANSWER to delinquency would be a simple one if the problem were truly one of "delinquency." Unfortunately, the word as used today encompasses far more than the simple misbehavior of a few decades ago. Today, the term "juvenile delinquency" includes armed robbery, assault, and murder. We have allowed brutal crimes, when they are committed by youngsters, to be thought of in terms of the delinquencies of a past era. By doing this, we have encouraged rather than discouraged criminal behavior on the part of juveniles.

Whatever the reason, the United States is suffering from a scourge of teen-age crime. What can be done to reverse this trend?

The primary elements of the war on juvenile crime are neither glamorous nor spectacular. Sound adult example, good homes, and a decent community are

simple but basic elements in the struggle. Adult example speaks for itself. People and their attitudes, not material things, create a good or a bad home. Love, sympathy, understanding, encouragement, and faith were never more deeply needed than today. These are the elements which form a child's insulation of security.

The neglected child—the child who has never had the security of a true home—inarticulately longs for what he has missed. And so he may strike out blindly at a world which restrains and inhibits him but which has failed to compensate him with the security which the true home supplies. Where can the neglected youngster find this? If he is fortunate, he will find it in the community. Religious, civic, and social organizations, as well as veterans' and fraternal groups, have immense capacity to give effective assistance to the unfortunate youngsters. Many do. A veterans' organization within the F.B.I. decided to concentrate its major effort in the



field of crime prevention on organizing and supporting a Boy Scout troop at a local children's center.

Some of the youngsters in the center are simply homeless children; others have been involved in delinquencies and are sent there for purposes of rehabilitation. From any point of view, these are neglected children, and neglected children are problem children. They are not easy to work with, and the results of the work done are not easy to measure. Yet I believe camping trips, tours, athletic activity, and Christmas parties cannot but help fill the enormous void in the unstable world of such children.

Aside from working directly with neglected or delinquent children, there are many ways in which any organization may contribute to an effective war on delinquency.

Many communities in recent years have been inundated with pornographic material. There are merchants of filth who deal under the counter in the unquestionably obscene, transmitted to film, incorporated in decks of cards, and pictured in "comic" books. Who can doubt the effect of portrayals of degeneracy on inquisitive and impressionable young minds?

And who can doubt that the material which falls in the twilight zone—the brazen, vulgar, and degrading trash displayed on so many newsstands across the nation—can be other than a corrupting influence on the juvenile who reads it?

What can more quickly lower juvenile attitudes to gutter level than movie advertisements which flaunt sex across billboards, theater marquees, newspapers, and magazines? How can we expect our young people to be impervious to such blatant portrayals? In the face of lowered standards of decency, I do not wonder that the incidence of sex crimes has increased alarmingly in recent years.

*What can you do about it?*

You can take the lead in citizens' efforts to keep your community free of printed filth and thereby help make a decent environment for children. The moral standards of a community are fixed by the people who constitute that community.

I believe that the attitude toward authority set by the adults in a community inevitably is reflected in the attitude of juveniles. Only recently I read a news account of an incident occurring in a major eastern city. A young police officer sought to break up a fight outside a building in which a dance was being held. A gang of youths attacked the policeman, who was beaten badly. The officer's criticism was focused on fathers waiting to take their children home from the dance. Allegedly, these parents had seen the attack but made no effort to aid the victim.

A police force must receive moral as well as financial backing if it is to help make a community a decent place in which to live. Make sure that your police department has the best administrator available. Ascertain whether equipment and training facilities are adequate to enable your police to function best.

Less direct, but equally important, is the type of

justice dispensed by the courts. Certainly the first rule is that justice must be impartial. When juveniles are involved, the best type of justice meted out—in my opinion—is that which is constructive. I recall a case in which three teen-age boys poured inflammable solvent on a dog and then snapped burning matches at the animal until the liquid was ignited. According to a press item, a juvenile-court judge sentenced them to spend their Saturdays for six months cleaning pens at the county animal shelter. The boys were placed under indefinite probation and ordered to pay the medical bill resulting from the dog's burns. The judge showed ingenuity in devising punishment which was, I think, both corrective and instructive—not punishment merely for the sake of punishment.

Every community differs as to juvenile problems and as to the action which can be most effective in achieving solutions. Certainly, suggestions for the solution to the problem of delinquency and crime in a small town would be wholly unrealistic if applied to a metropolitan area.

The alert community recognizes the extent of juvenile crime in its midst. If it is fortunate, it will find an individual or a group willing to take the lead in seeking the most effective cure. You may be one of this group. ◀

## Cleric Tells Parents How To Make Crooks of Children

Chesterfield, England, June 5 — (AP) — The Archdeacon of Chesterfield today gave his Church of England parishioners a handy guide on "How to Turn Your Child into a Crook."

Drawing a bead on indulgent parents, the Venerable Talbot Dilworth-Harrison listed these "rules" in his parish magazine:

1. Begin from infancy to give the child everything he wants. In this way he will grow up to believe that the world owes him a living.
2. When he picks up bad words, laugh at him. It will encourage him to pick up "cuter phrases" that will blow the top of your head off later.

### Self-Determination

3. Never give him any spiritual training. Wait until he is 21, and then let him decide for himself.
4. Avoid the use of the word wrong. It may develop a guilt complex. This will condition him to believe later when he is arrested for stealing a car that society is against him and he is being persecuted.

5. Pick up everything he leaves lying around — books, shoes and clothes. Do everything for him so he will be experienced in throwing the responsibility on to others.

6. Let him read any printed matter he can get his hands on. Be careful the silverware and drinking glasses are sterilized but let his mind feed on garbage.

### Shock Absorber

7. Quarrel frequently in the presence of the children. Then they won't be too shocked when the home is broken up.

8. Give the child all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?

9. Satisfy his every craving for food, drink and comfort. See that every desire is gratified. Denial may lead to harmful frustration.

10. Take his part against the neighbors, teachers and policemen. They are all prejudiced against your child.

11. When he gets into real trouble, apologize for yourself by saying, "I never could do anything with him."

12. Prepare for a life of grief — "You will have it."



# A LETTER TO SURVIVORS

MY DEAR HARASSED, BELOVED SURVIVORS,

During my funeral and the days immediately before it, this world of kind-hearted mortals will probably descend on you like a truck-load of bricks. Some of your friends, when they come in, will argue no matter what you do: if you cry, they will try to make you stop; if you act cheerful, they will tell you to relax and cry. Others will be more understanding and adapt their conversation to your mood.

Everybody will offer to do anything he can. But nobody can do the main thing that needs to be done, namely, to stop some painful practices and spiritual outrages, that have now become conventional, from landing on you out of the momentum of the past.

Nobody, that is, but me. That is why I am writing this letter.

The first thing to do is call the clergyman, not the funeral director. Never mind if it is the middle of the night; never mind if you haven't been to church lately; never mind what the circumstances are. Call the clergyman. He will be the one most competent to make the arrangements. This, in the end, will make things easier for you. Show him this letter, and have him take over.

I want my funeral to be in a church. I mean a real church, not a "Funeral Chapel" or "Funeral Church." I belong to the Church, so my funeral ought to be in the Church. Also, I think you will find it more helpful and satisfactory that way, although you may find this hard to see beforehand.

For the service, ask the minister to use simply the Book of Common Prayer. No sermon, no eulogy, no "special" poetry, no "special" prayers. A sermon, or special poetry or prayer, would only lengthen the funeral and make it a burden. A eulogy would mean telling white lies at a time that particularly calls for absolute truth.

And no solos, please. On the other hand, if you want choir or instrumental music, fine. But don't let others talk you into it.

*to be opened at the  
time of my death*

by E. D. Vanderburgh



No flowers in the church, please, except on the altar. There they proclaim Resurrection. Elsewhere in the church, at a funeral, they would seem to me to indicate either that you and I had been entered in some sort of popularity contest, or that somebody is spending a good deal of money. I know that is not what they are intended to mean. But that is what they say to me—and others I have talked to. You can use the plan that is increasingly used now: let people give a little donation to their church or favorite charity instead, if they must spend their money.

Instead of flowers on the casket you can use the old Christian tradition of covering it with a pall—a fine, large cloth made for the purpose, used as the American Flag is used at military funerals. The pall gives no opportunity for man-made distinctions between rich and poor, good and bad, popular and unpopular.

Now, forgive me if I am just hard to get along with, but I do not want my body to be on display at any time after I no longer need it. I believe most people will be grateful in their hearts anyway if they are not permitted to “pay their respects to the remains.” But there is a more serious principle involved here.

Too many funerals show a direct and obvious contradiction between what the clergyman *says* and what the congregation *does*. The minister's words indicate that what counts is the soul and only the soul, because it is still alive, and that the now dead body is no longer of any importance. But if the casket is left open, and the people pay respects to the body, this indicates to all appearances the opposite: that what counts is still the body and only the body. When you bury my body, you are *not* burying *me*. You are burying *nothing* but earth, ashes and dust, quite as the burial office accurately and encouragingly points out.

This same principle is behind other details in this letter. For instance, I want the undertaker to use the simplest, *cheapest* casket he can find. I know that means it will probably be in bad taste. I still say cheapest. If it is covered with a pall, its looks will make no practical

difference anyway. But more important, what honor or value is there in spending huge sums of money to glorify and protect unnaturally, artificially, the now useless machine that was provided for my temporary use here on this planet?

And it doesn't matter to me whether or not my body is cremated. Please do whatever happens to cost less at the time and place. Decent burial does not mean expensive burial, as some of us seem to think. I know people often make it expensive for fear others might think they did not care about the deceased. But there must be more effective ways of showing love than that of spending money on funerals and cemeteries. If anybody bothers you about these things, all you need to do is say: that was the way *I* wanted it; that was my specific request.

You will doubtless have to make some kind of cemetery arrangements. But of course I want no costly stones around my grave—if possible, no stones at all. If rules or laws require identification, have it marked with a plain wooden cross, or some equally simple and strictly unadorned, unpolished, uncarved marking. If not, leave it unmarked. You see, I am actually not seriously interested in being remembered in this world anyway. If I do any real good while I am here, it will still be good whether my name is connected with it or not.

I don't want you to revisit my grave. I have no intention of ever being anywhere near it after my funeral, so I do not see why you should be. Not that I have any grudge against it, but I hope to have more interesting things to do than worry over my ashes or dust, and I expect you to, also. As the angel said to the woman at the tomb of Jesus, “Why seek ye the living among the dead?”

So I ask for this simple and perhaps austere burial of my earthly machine in the hope that this letter will make things a little easier for you, and may-do its bit toward making funerals more Christian.

AFFECTIONATELY YOURS,

.....





**UNDERSTANDING**



*Episcopalians and other leaders will be  
visiting the Russian Church this month. A  
distinguished expert reports on this little-  
known and less-understood Christian body.*

ON AUGUST 25 thirteen American church leaders, including the Rt. Rev. Lauriston L. Scaife, Episcopal Bishop of Western New York, and this writer, will leave the United States for a three-week visit to the Soviet Union.

The fact of the trip will interest many Americans. This is no ordinary tourist journey. It is a formal ecclesiastical exchange between the National Council of Churches of Christ in the U.S.A. and the Orthodox Church of Russia. Two weeks will be spent in discussion and conferences with Orthodox leaders. For one week the U.S. delegation will be split into four groups, each of which will visit a particular region of the U.S.S.R. for the sharing of Christian experience with the Orthodox and other church people of that area.

In the conferences, six major topics will be covered by papers written by the Americans and the Russian Orthodox. For example, Bishop Scaife was asked to give a report on "Worship, Preaching, and Exegesis in the United States." An Orthodox theologian is writing on "Worship, Preaching, and Exegesis in Russia."

The trip we are making this August offers but a small indication of changes in relationships between Christians of the West and the Orthodox of Russia. What is happening? And how does it concern us specifically as Episcopalians and members of the Anglican Communion?

First, the Orthodox Church as a whole is much like the Anglican Communion because it is comprised of a number of independent, self-governing bodies with a titular head for all, a first among peers. In Orthodoxy the titular head is the Patriarch of Constantinople, who corresponds to the Archbishop of Canterbury.

All the Orthodox in canonical relationship with Constantinople hold the same faith, use the same form of worship, and have the same principles of canonical authority, although with variations in national church customs. There are now fourteen national (they say "local") Orthodox churches: the four ancient patriarchates of Alexandria, Antioch, Constantinople, and Jerusalem; the "modern" Bulgarian, Romanian, Russian, and Serbian patriarchates; and the independent Orthodox churches of Albania, Cyprus, Czechoslovakia, Georgia, Greece, and Poland. The Orthodox in the United States do not yet form a single, national church. They belong to separate jurisdictions nominally related to one or another of these fourteen "mother" churches. Of the fourteen, the largest is the Russian, with some forty million adherents.

The Christian faith was brought to Russia from Byzantium. In the year 988, Prince Vladimir was baptized, with all his people, in the River Dnieper at Kiev. This was half a century before the Great Schism (1054) which divided the Church into East and West and isolated Russia from Europe. The Russian Church did not go through the pangs of the intellectual renaissance at the time it struck Western Europe, nor did it suffer the fragmentation of the Reformation. Until recent years, the Orthodox Church in Russia was even more secluded than was the nation-state of which she is the soul.

It is plain today that the Russian Church is coming out of the isolation which has marked most of its history. Perhaps because of this isolation, the feeling and tradition persist in Russia that the Church is one. This explains the Russian declaration on entering the World

# THE ORTHODOX OF RUSSIA

BY PAUL B. ANDERSON



## Understanding the Orthodox of Russia

Council of Churches at the New Delhi Assembly in November, 1961, that it hoped to help in restoring the unity which the West lost in the eleventh century and further fragmented in the sixteenth.

The developments of the year 1961 must be seen in the light of this history. In November the Moscow Patriarchate's application for entry into the World Council of Churches was accepted, and places were assigned to its representatives in the Assembly, in the Central Committee, and in other units of the Council. This action depended upon the integration of the Russian Church with all the other Orthodox into a common purpose and plan.

This was achieved in August, 1961, when the delegates of the Russian Patriarchate met for eight days with

those of the other patriarchates and independent national Orthodox churches on Rhodes to settle upon an agenda for a Pro-Synod, or formal council, of the Eastern Church. This was the first such meeting in centuries.

A particular item agreed upon at Rhodes, which indicates the path which the Orthodox efforts are taking, was that they should carry on conversations with the Anglicans with a view toward clarifying differences and strengthening relationships. In other words, reunion is taken out of general confusion and set on a course which is concrete, historical, and logical.

Back of this decision lay the preliminary work of several decades done in formal theological conferences between Anglicans and each of the several Orthodox national churches. These meetings were initiated and conducted by the Church of England, but one or two Episcopalians were present as assessors and observers at several of them. The late Dr. Frank Gavin, Dr. Edward Roche Hardy, and I had this privilege.

The last such meeting took place in Moscow in 1956, when a delegation of Church of England theologians, headed by Dr. Arthur Michael Ramsey, then Archbishop of York, met for ten days with a corresponding group of Russian theologians. Theological papers had been prepared in advance by both sides and translated into Russian or English. The discussions went into great depth on matters of differences, while attendance at Orthodox services revealed common devotion to our one Lord.

The 1956 Anglican delegation was broadly representative, including Dr. Francis John Taylor, the principal of Wycliffe Hall, Oxford; the late Bishop of Derby, Dr. Rawlinson; as well as Dr. Ramsey. The diversity of views among Anglicans naturally tended to confound the Russian theologians. They analyzed our Prayer Book and wanted answers to specific questions, particularly on the Thirty-Nine Articles. Yet, throughout the discussions and in private conversations, there was evidence of eagerness to find a common faith. This search for unity in faith was the important point revealed at Moscow.

In previous meetings the main objective had been a technical one, to gain recognition of Anglican Orders, whereas in 1956 the aim was to restore unity in faith. Such efforts will be continued, one must hope, in future meetings.

On many points the differences between Orthodox and Anglicans grow out of historical development. The Russian Church



*Archbishop Nikodim of Jaroslavl and Rostov led the Russian Orthodox delegation which received membership in the World Council.*



inherited and embraced from Byzantium its rich oriental ceremony, the ascetic ideal, emphasis on the mystery of the sacraments, reverence for sacred tradition, and the view that Holy Scripture must be looked upon as part of this tradition. The Russian Church holds to the Seven Great Councils of the early Church and rejects the ecumenical validity of those called later by the Pope.

Some hold that the Russian Church has developed no independent theology until very recent years. One could perhaps say that such independent development of theology was unnecessary, even redundant, because the Orthodox liturgy, its hymnology, and the example of saintly men and women preserved the faith in its purity and continued to express it in such marvelous beauty that it has withstood all the temptations of time and the assaults of enemies.

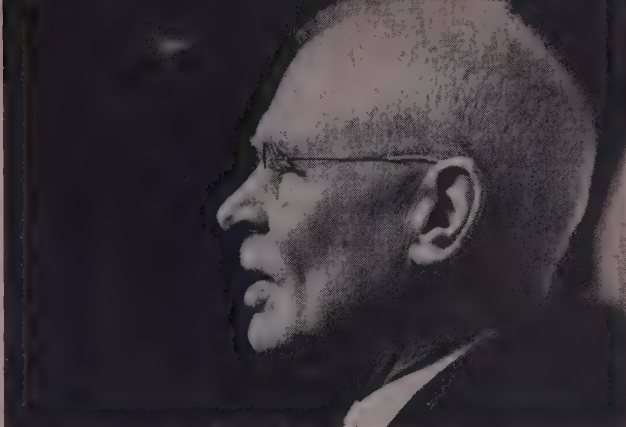
In the modern Russian language, a distinction is made between the Church (*Tserkov*) and the place of worship (*Khram*). The Church is eternal and unchanging, being founded by our Lord Himself and continued from the days of His Apostles. The church (*Krahm*), where services are held, is the Temple of the Lord. This distinction is particularly felt in the Soviet Union because many local churches and places of worship have been torn down, diverted to secular or even antireligious use, while the Church continues undestroyed and unailing.

At the time of the Bolshevik Revolution, some thought that the Russian Orthodox Church was about to disappear. Many in the church felt that it was being shattered by disestablishment, "separation of church and state." Further, the Communist Party sought by devious means to wean the people, and especially youth, away from all religion. So successful were the Communists that by 1939 one could scarcely say that either a national structure or a local basis for parish life still existed.

Almost overnight a change came, when the Nazi attack in 1941 created a need for patriotic unity. The Soviet Union relaxed its pressures on religion, permitting the reopening of many local churches and attendance at services. In 1945 it permitted the election of a Patriarch (Alexis) to the throne, which had been vacant since the death of Patriarch Tikhon in 1925. A new church constitution was adopted, theological schools re-established, and discipline restored in liturgical practice as well as diocesan administration.

The rejuvenated church has perhaps gained from the terrible experiences of the past forty years. Yet, it is still under great restriction. Worship alone is permitted by law: there are no church hospitals or other philanthropic institutions; no printing except liturgical books; no youth or women's work; and no activity apart from worship in the churches.

Worship has been restored to its rightful place, standing (literally—there are no seats in Orthodox churches) in the presence of God; offering to Him penitence, praise, thanksgiving, and petition; sharing in His sacrifice and receiving His Holy Gifts. The sermon is a simple exposition of the Gospel for the day, or on the example of one of the saints being commemorated.



*Episcopalian Dr. Paul B. Anderson, one of the world's leading authorities on the Eastern Orthodox Church, is widely known for his accomplishments in a number of areas of service. From 1913 until 1961, he represented the Y.M.C.A. throughout the world—including the 1917 tour of duty in Russia that inspired his lifelong interest in that country. This year, upon his retirement from the International Committee of the Y.M.C.A., he became consultant to the National Council of the Churches of Christ in the U.S.A. The author of numerous articles and two books, he is also an associate editor of The Living Church magazine.*

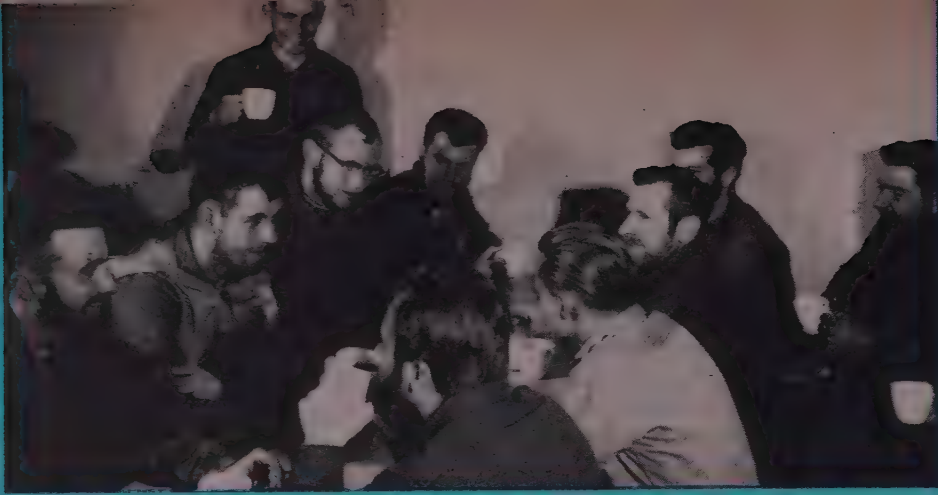
When you hear a great congregation of thousands, packed together, singing with rich voices the Nicene Creed and then the Lord's Prayer, you feel the force of that peculiar Russian concept *Sobornost*—unity in love. In this concept lies the strength of the Russian Church.

The relations between the clergy and laity in parish life were redefined at a Synod of Bishops in Moscow, in July, 1961, which formally adopted changes in the constitution of the church. The new statutes make a distinction between worship and the sacraments, on the one hand, and the responsibility for property and finances on the other. The line is clearly drawn, not only relieving the clergy of the latter but prohibiting their participation in it. Thus the laity, represented by two parsons elected by the "Twenty" (the parish legal body), assumes in effect ultimate responsibility in the local organized church, while the priest serves in the realm of the spiritual body of the Church.

The laity, however, still play a large part in worship services, not only in the choir but in the reading of the psalms, verses, and hymns which seems to go on so continuously, but actually only while the priest is fulfilling the part which he plays behind the iconostasis.

For all its national peculiarities, the Russian Orthodox Church is one in essence with the Greek and other national Orthodox churches. And we are learning a great deal about the things which the Anglican Communion has in common with all of them. How fortunate it is that these two world-wide bodies—the Anglicans and the Orthodox—have retained similarity in structure, so large an area of common faith and discipline, and so firm a desire to work together for the reunion of all of God's people. The effort can therefore be made with intelligence, hope, and spiritual confidence. ◀





*Chaplain Young (seated third from left) joins Navy men for some coffee in Antarctica.*

# The Largest Parish



*Holy Communion is celebrated by Chaplain Young in the Chapel of the Snows. He also holds services on Navy supply ships.*

*After services, Chaplain Young greets J. F. Coleman of Brooklyn; P. J. Priester, of Farmington, W. Va.; and P. F. Kemp of Detroit in front of Chapel of the Snows.*





*On the white continent of Antarctica an Episcopal priest serves his parishioners from chapel to icebreaker throughout the months of light and darkness*

# n the World



*McMurdo Station, Antarctica*—The Antarctic now has its first American Episcopal priest, the Rev. Christopher B. Young, of Lantana and Winter Park, Florida, who is more formally referred to in military circles as Lieutenant, Chaplain Corps, United States Naval Reserve. He ministers in the summer months, from September through February, to some twelve-hundred Navy men and civilian scientists scattered at four major U.S. scientific stations and two weather stations.

Chaplain Young follows a line of Navy chaplains who have been coming to the Antarctic since 1954, when Operation Deep Freeze, code name for the U.S. Navy's support of science on the white continent, began.

On Sundays during the southern summer he is a modern-day version of the circuit rider; in place of a horse he rides the giant, ski-equipped C-130 Hercules transports of the Navy's Air Development Squadron. But even so, it often seems that the chaplain won't get to all the stations before Sunday ends. When he flies on to Byrd station, eight-hundred miles inland, he finds that Sunday has just begun, since that camp is in a time zone twelve hours behind McMurdo.

His duties include holding services, both Episcopal and general Protestant; counseling those who turn to a chaplain for help; seeking out and helping others in time of trouble; and aiding men in setting up their own periods of weekly worship.

On Sunday there is celebration of Holy Communion at 6:45 a.m. in the Chapel of the Snows for men of the Episcopal Church and other Anglican bodies. Later in the morning Chaplain Young holds a general service for all Protestants in the same chapel, and in the afternoon

he repeats this service in the mess hall near the ice airfield, Williams Field, five miles from the main McMurdo camp. About 1:00 p.m. he leaves camp by helicopter to hold services aboard the icebreakers which escort supply ships into McMurdo.

Following his general service, he usually goes by plane to as many of the island stations as he can possibly visit, such as Byrd, South Pole, or Hallett, where he holds additional services.

On Friday evenings he is on hand in the chapel to assist wherever he can when Jewish personnel of the station hold their weekly service. He began organizing these men when he saw that no chaplain of their faith was assigned.

During the summer months Chaplain Young shares his tasks with a Roman Catholic priest, Lieutenant Commander Augustus Mendonsa, who is attached to Mobile Construction Battalion, a SeaBee outfit also stationed at McMurdo.

In winter—March to August—his parishioners decrease to one-hundred-forty individuals who remain on the white continent to keep the base operating until the next summer-support season begins. The darkness of the long winter nights, coupled with bitter subzero temperatures and howling winds, precludes any traveling between stations for Chaplain Young.

The Antarctic demands much of man, and only volunteers, who are screened physically and psychologically, are chosen for the ordeal of remaining on the continent for twelve continuous months. For a priest, the winter months can become months of quiet and days of continual meditation and retreat. —JOHN COLEMAN



WHEN THE Rt. Rev. Daniel Sylvester Tuttle was sent out to the Northwest in 1866, the Episcopal Church gave him her blessing and not much else. He raised most of the money needed for his work by appeals to personal friends and by frequent speaking tours in the East. His clergy he recruited in much the same way. The fact that the Episcopal Church grew in the Northwest can be attributed first to his personality and ability, and second, to the clear conviction which every missionary bishop has had that he was sent by the whole church to do a specific job.

In addition, the church wisely gave him authority. If Bishop Tuttle or any other missionary bishop wanted to buy a lot, build a school, or erect a church, he could do so provided he could find the money. There was no need for committee meetings, boards of trustees, or executive councils. He reported annually to the Domestic and Foreign Missionary Society and at the meetings of the House of Bishops.

This was a good system for the West in the nineteenth century, but it is not so wise today. In time, the church provided for the support of its missionary areas through a general mission program. No longer do western missionary bishops spend half their time in the East raising money. Today they submit their budgets to the Depart-

# WHY DOMESTIC MISSIONARY DISTRICTS?

*by Norman L. Foote*



The bishops of domestic missionary districts get together for a 1962 photograph with the Rt. Rev. Daniel Corrigan (ctr.), director of the National Council's Home Department. The

bishops are, from left to right: the Rt. Rev. Conrad Gesner, South Dakota; the Rt. Rev. Arnold Lewis, Western Kansas; the Rt. Rev. Richard Watson, Utah; the Rt. Rev. Norman



ment of Domestic Missions of the National Council and through that agency to the General Convention.

But the structure of domestic missionary districts has not changed greatly otherwise. The missionary bishop still has more authority than any diocesan bishop. He is still elected by the House of Bishops and sent out by the whole church. But in this case, he is not sent to a pioneer situation, but to an organized jurisdiction which often has more members than some dioceses electing their own bishops. He comes to be a pastor to those who had no voice in his selection, although, as someone has said, at least nobody voted against him. He comes to a jurisdiction with a canonical structure that permits him, if he is foolish enough, to make all the important decisions without consulting anybody.

I don't know of any missionary bishop today who acts in this way, but the structure is there if he should want to use it. He appoints all his Council of Advice (Standing Committee) and all the members of the bishop's committees that take care of the business life of each mission congregation. His executive council is called a Bishop and Council, which means what it says: the bishop is half of the council.

Most missionary bishops are a corporation sole and therefore hold title to all church property in the jurisdic-

tion except that held by self-supporting parish corporations. Here is the chance for an episcopal dictatorship if there ever was one. Nobody uses this legal machinery in this way; each missionary bishop knows that the work of the church is a shared responsibility of clergy and laity and that without full participation, the church does not grow either in numbers or in Christian stewardship.

Yet we need in this century to bring our canonical structure in line with the real nature of the church in the domestic missionary districts. There is another area of concern that should be thoughtfully studied. Is there really any need for missionary districts in the continental United States?

Other than the fact that it does not elect its own bishops, a missionary district differs basically from a diocese today only in that it is not self-supporting. The district is aided directly through the national program of the church, but so are aided dioceses.

In 1960 the Home Department reported that every jurisdiction of the church except one received some form of aid from the National Council budget, either for operating expenses in the case of aided dioceses, or for capital needs, or for special projects in other places. Yet in relationship to the church as a whole, missionary

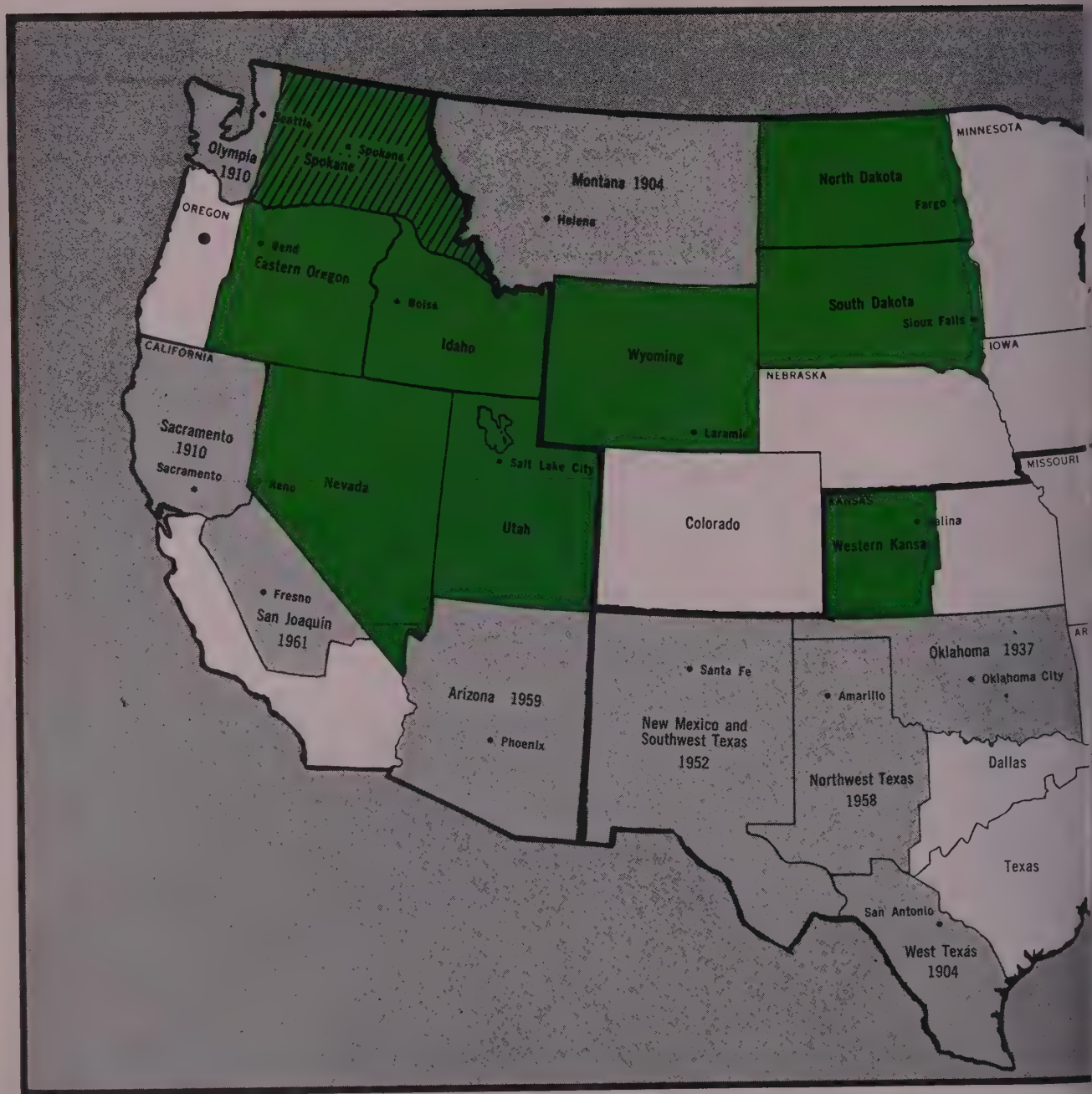
*Continued on page 26*



*Footnote, Idaho, author of the article on these pages; Bishop Corigan; the Rt. Rev. William Wright, Nevada; the Rt. Rev. J. Wilson Hunter, Wyoming; the Rt. Rev. Lane Barton, Eastern*

*Oregon; and the Rt. Rev. Richard R. Emery, North Dakota. The Rt. Rev. Russell Hubbard, Bishop of Spokane, was not present for this photograph. His picture appears on page 27.*

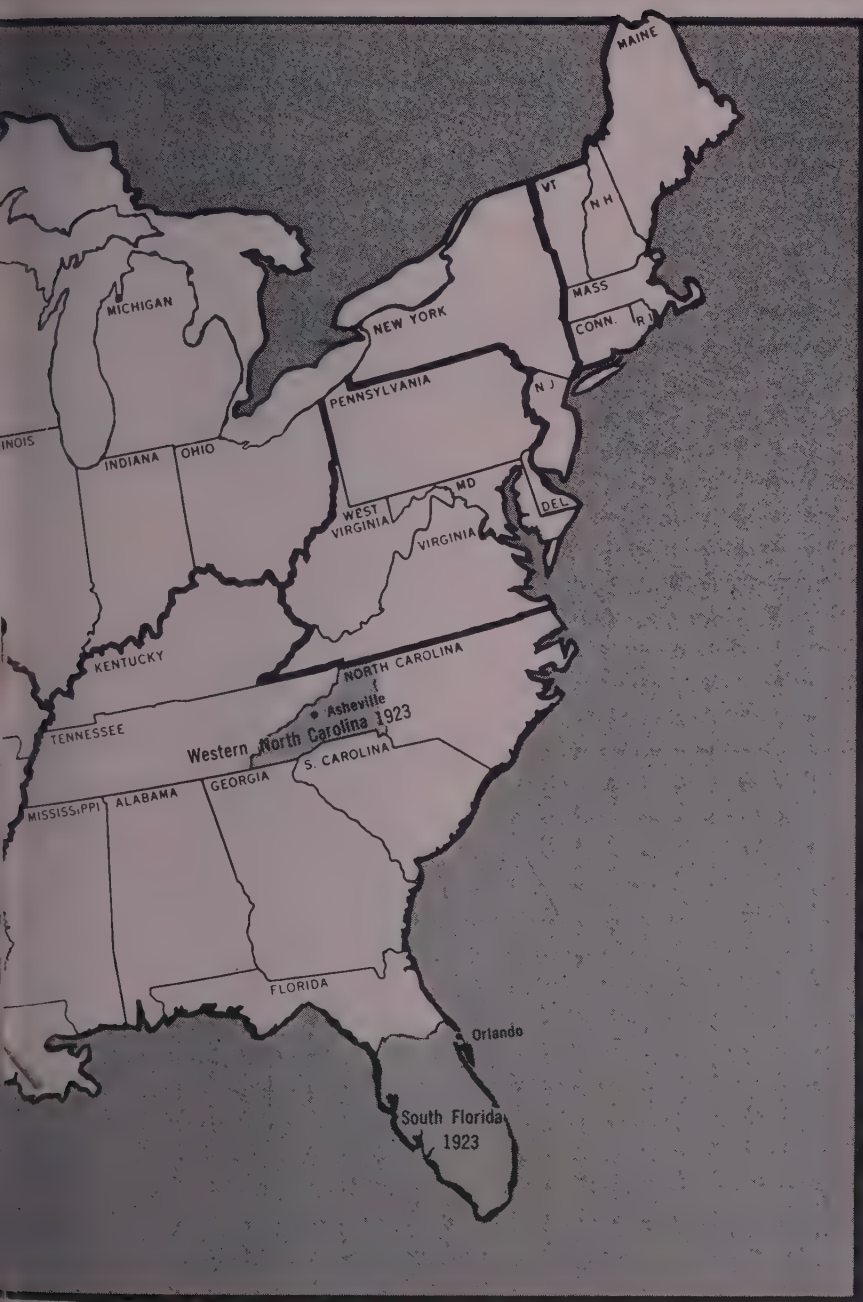




# The Western Missions

District	Bishop	See City	Communicants	Established
1. Eastern Oregon	Lane Wickham Barton	Bend	4,345	1907
2. Idaho	Norman Landon Foote	Boise	4,804	1907
3. Nevada	William Godsell Wright	Reno	3,358	1907
4. North Dakota	Richard Runkel Emery	Fargo	3,753	1883
5. South Dakota	Conrad Herbert Gesner	Sioux Falls	11,431	1883





## LEGEND



MISSIONARY DISTRICTS



MISSIONARY DISTRICTS  
ACHIEVING  
DIOCESAN STATUS  
BETWEEN 1900 AND 1961



PLANNING FOR DIOCESAN  
STATUS IN 1964  
(SPOKANE)

# ary Districts

District	Bishop	See City	Communicants	Established
Spokane	Russell Sturgis Hubbard	Spokane	11,130	1892
Utah	Richard Simpson Watson	Salt Lake City	3,328	1907
Western Kansas	Arnold Meredith Lewis	Salina	3,415	1901
Wyoming	James Wilson Hunter	Laramie	8,428	1907

Statistical Source: Episcopal Church Annual 1962



# Why DOMESTIC Missionary Districts?

*Continued from page 23*

districts are represented at General Convention by one clergyman and one layman, while dioceses have four in each order, though some missionary districts have two or three times as many communicants as some dioceses.

There are, of course, greater inequities than this between our very large and very small dioceses in the fact that each has four delegates in each order regardless of size. But this problem surely should be considered along with the total situation.

I suppose that this argument may seem puzzling. If some domestic missionary districts are larger than some self-supporting dioceses, would it not be simpler for them to become self-supporting also, and solve the problems raised in this way?

In time this will come about. Arizona and Northwest Texas became self-supporting dioceses in the late 1950's; San Joaquin, in 1961; Spokane is self-supporting today and plans to become a diocese in 1964. (See map, pages 24-25.) The other areas, however, have a longer period ahead of them unless they are to become self-supporting by stopping all advance work and being so crippled in the effort that they remain weak dioceses for many years to come.

Geography and population still play a part in this matter. The nine missionary districts in the United States today cover one-fourth of the land area of the country and contain 3.5 per cent of the population. There is one communicant of the Episcopal Church for every twelve square miles.

With the exceptions of Spokane and a corner of Nevada, there are no rapidly expanding population areas at all. Most of this area is semi-arid in climate with a population that is static, declining in some rural counties, or at best growing at a rate equivalent to total population growth in this country. The church is growing in these areas, even in areas of declining population, but it is often a slow process numerically. Gains come from the conversion of people to the Episcopal Church rather than from the transfer of large numbers of communicants who have moved in from other areas.

When Spokane becomes a diocese, the situation will become even clearer. At that time the eight remaining districts will contain 20 per cent of the land area of the United States with about 2.2 per cent of the population, and the ratio of communicants of the Episcopal Church will decrease to one for every fifteen square miles.

There is yet another difficulty. The Missionary District of Spokane became self-supporting in 1961. Did it become a diocese at the General Convention in Detroit? Decidedly not, for first a district must raise an endowment fund for the support of the episcopate. This fund should be in the amount of \$400,000 to \$500,000. This has been decreed by General Convention commit-

tees as a prior condition to the achievement of diocesan status. The apparent purpose is to prevent some kind of relapse to a condition that would require aid from general church funds.

The Missionary District of Spokane does not plan to raise an endowment fund for the episcopate, but rather to demonstrate in the next three years that it can support itself adequately and offer this as evidence in 1964 when the request will be made for diocesan status.

The raising of a large endowment fund is a real stumbling block for missionary districts. Like every other jurisdiction, districts have had, and continue to have, capital fund drives to meet their own needs for buildings, equipment, and new missions and to help do their share for the capital needs of the whole church. For example, every missionary district in the Eighth Province is currently helping in some way to meet the pressing capital needs of the Church Divinity School of the Pacific.

Is the prestige of being a diocese worth the effort? If a half-million dollars in capital funds can be raised by the people of a missionary district, would it not be better to invest it in land, buildings, and people, to stimulate the growth of the church, and eventually to receive a greater return in terms of lives changed and probably a greater return in terms of income as well?

After all, do we ever say anywhere in the life of the church to some mission that is close to becoming a parish, "You cannot become a parish until you have raised \$250,000 for the support of the rector so that we can be sure you will never again ask us for help." How many missions would ever become parishes on this basis?

Surely endowment funds that come from the wills and bequests of our people to continue and enlarge the work of the church, in which these people shared during their lifetime, are right and proper. Endowment funds that are raised from the living to be invested in stocks and bonds when the needs of men for the power of Christ are not being met are certainly efforts subject to some serious questions.

The church has been generous in supporting the domestic missionary districts. The money has not been wasted. There has been growth in numbers, in devotion and stewardship. A thorough study of the present situation, considering the districts' canonical structure and their relationship to General Convention and the provinces, can develop policies providing a greater measure of participation and responsibility which, in turn, could bring a more mature response from the members of the church in the domestic missionary districts. This study has been approved by General Convention. But is this enough?

After all, the real purpose of our life and work is not to become self-supporting. Our purpose is the same as that of any diocese: to witness to the Christian faith as this Church has received it, and so to bring the healing, life-giving presence of our Saviour into the lives of our people and our society.



# *Can our western missionary districts become dioceses by 1967?*

**The Rt. Rev. Russell S. Hubbard, Bishop of Spokane**



Ever since the early days of Bishops Henry Wells and Herman Page, and through the long episcopate of Bishop Edward Cross, the Missionary District of Spokane has been developing rapidly. During the last eight years the development has been quite dramatic. In 1954, there were nine parishes; today there are twenty-one. Of the thirty-seven missions, eighteen are self-supporting. The number of clergy serving parishes and missions has nearly doubled; the number of people being confirmed has ranged from 6 to 9 per cent of communicants; and giving has quadrupled. In 1959, the District Convocation began to take steps looking toward application as a diocese. There was considerable debate as to whether or not we would need an endowment fund for the episcopate. It was felt that the episcopate could be supported by the giving of the people through their parishes and missions. Since January 1, 1961, this has been the fact, and we do not anticipate any retreat from this position of self-support. We expect to go to General Convention in St. Louis in 1964 with an application for admission as a diocese on this basis.

Meanwhile, there has been considerable building of churches and parish halls. The District of Spokane has had assistance in doing this from the Children's Missionary Offering and the United Thank Offering, as well as through the Bishop's Building Fund, Inc., given by the people of the district. The magnificent cathedral, which can be seen from almost every point in Spokane, has been erected through the generosity of the cathedral congregation, and in particular by the gifts of the George Frederick Jewett family, and serves as a focal point for the worship and devotion of the people in the district.

**The Rt. Rev. Lane W. Barton, Bishop of Eastern Oregon**

To make Eastern Oregon self-supporting by 1967 would be nothing less than miraculous, but with the prayers of the people of the church, nothing is impossible.

First, we should have six or eight additional clergy to man a dozen new missions. These clergy must be top-drawer in every respect, with inner resources adequate to live in tiny towns isolated from city life, and willing to stay put long enough to make a self-supporting parish out of a tiny mission.

Second, it would take willingness on the part of the national church to invest not less than \$250,000 in ten new church plants, adequate to provide the tools which a growing congregation must have to achieve its goal. This \$250,000 would be used only as "matching money," and would not be dispensed until the local

congregation has dug deeply into its own resources.

In the third place, it would be necessary to double our present communicant strength; that is, from about 4,000 to approximately 8,000. Between the years 1946 to 1961, with a population increase of but 15 per cent, our communicant strength has grown by 120 per cent, and our level of giving has increased by 152 per cent.

It seems of doubtful advantage to the Church to swap a missionary district for an "aided diocese," or a bow-legged diocese too weak to do an adequate job of witness to our Lord. Outside of nomenclature and representation at General Convention, there is no real difference between an "aided diocese" and a missionary district, except that General Convention, rather than the District Convocation, elects the missionary bishop.

**The Rt. Rev. Richard R. Emery, Bishop of North Dakota**

It would take a miracle for North Dakota to become a diocese by 1967. Our Episcopate Endowment Fund has reached the figure of \$135,000. We would have to have a million more than this if the annual interest were going to equal what we now receive from the national church for our non-Indian work. Relative to land and buildings, we need in the immediate future a third church in Fargo, a second church in Grand Forks, and a second church in Minot. This means three sites, three rectories, three church structures, and three clergy. This represents a capital need of at least \$180,000 to \$200,000.

I think one of the most difficult problems we face is finding men who are willing to minister in multiple-point fields where the opportunity for growth is limited. Maybe the more basic problem is keeping the interest and support of the whole church in these missionary areas. The problem is one of numbers and not the lack of devotion, industry, and generosity on the part of the clergy and laity who live and serve in these jurisdictions. The Church *must* minister to these areas—both to long-time Episcopalians, and to others without a church.

*continued on next page*



## **The Rt. Rev. Conrad H. Gesner, Bishop of South Dakota**

Because of the magnitude of the work among Indian people in this missionary district, the Missionary District of South Dakota does not stand in a position to become a self-supporting diocese. It is our ambition, as quickly as we can, to release the national church of responsibility for the portion of money it now contributes to the non-Indian portion of our South Dakota church work. How soon this accomplishment can be realized I cannot say, but we are making it an insistent feature of our district program.

The most difficult problem which faces us is to find an adequate supply of dedicated church people, both

clergy and lay, to fill the missionary posts which need to be filled by individuals who are not concerned about anything save the performance of the Lord's work.

I consider the work in the Missionary District of South Dakota every bit as challenging to the Church as ever it once was. The difficulties of today's operations may be different from those which confronted previous generations here, but our responsibilities are every bit as great and the demands upon the abilities and the consecration of workers, clergy and lay, perhaps exceed the demands of former times. There must be a more intensive witness of the spiritual strength of our forces.

## **The Rt. Rev. J. Wilson Hunter, Bishop of Wyoming**

We have hopes that Wyoming will be able to become a self-supporting diocese in 1967. If things go well, we will try not to use any money from the national church in 1966, and if we have made it in that year, we will then be able to apply for diocesan status in 1967. Fortunately, we have an Episcopate Endowment Fund of around \$300,000. Obviously if we could double that fund, we would be in a better position to ask for diocesan status. We still need, however, and will continue to need for many years to receive a great deal of help from the national church for our Indian work.

I suppose the most difficult problem that we face is

keeping clergy. If the clergy will just remain with us for a sufficient length of time, many of our missions are going to be able to move to parish status. In the fourteen years that I have been in the district, seven missions have become parishes. I can anticipate about six more missions becoming parishes within the next four or five years.

As long as the church has domestic missionary districts, it should do everything it can to help us work toward the day when we will become self-supporting. When we do become a self-supporting diocese, I hope we will not forget that we are *still* a mission field.

## **The Rt. Rev. Arnold M. Lewis, Bishop of Western Kansas**

I see very little possibility of Western Kansas becoming self-supporting in the foreseeable future. Our area is losing population. Our seven parishes are not strong enough to carry a missionary program financially. Two growing missions may attain parish status, but they will be handicapped by past and future building programs. If we did become self-supporting, it would be a risky undertaking. The most difficult problem we face is the difficulty of obtaining trained and adaptable clergy who

are able to face the loneliness and conservatism of this area and still be leaders.

The future of the domestic field depends on greater involvement on the part of the communicants of our missionary jurisdictions—a deeper sense of ministry, less dependence on ordained clergy, a realization that they are the Church, less dependence on National Council financing, and assistance from the National Council in clergy procurement and leadership training.

## **The Rt. Rev. William G. Wright, Bishop of Nevada**

In order to become a diocese by 1967, the Missionary District of Nevada will need at least \$600,000 in capital funds, and an endowment of \$500,000. The main need is for sufficient funds to extend the Church's ministry immediately. Nevada will grow 150 per cent in the next generation. We now have 285,000 people in 110,000 square miles but are presently set up for Christian service to a population of about 150,000.

The church with the money these days gets the people. The growth of outer suburban areas is bringing people in hordes to live in areas where there are not and never have been churches. The church that can pay for rec-

tories, building sites, and church buildings just plain gets the people. Denomination and previous condition of servitude and anything in the past experience of the people in these areas amount to nothing in comparison to the fact that there is a church in their neighborhood. One hundred thousand dollars per unit is necessary for rectory, land, and church buildings. Probably less than \$20,000 of this can come immediately from the new congregation unless they take ten years to get into a church. But that's too long. The Romans, Mormons, Lutherans, Methodists, and Baptists will have all the people, and we will have missions, not parishes.





# Capital scene

Not since the desegregation decision of 1954 has the Supreme Court stirred a controversy comparable to the one which is now raging in the wake of its 6-1 ruling that it is unconstitutional for a state to prescribe prayers for recital in public schools . . . . Political considerations have undoubtedly played a part in some of the angry denunciations directed at the Court by members of Congress and others. The opportunity to be for prayer and against the Supreme Court, in one utterance, is a great temptation in an election year . . . . The religious impact of the ruling is something else. Many sober-minded Protestants, including such an impeccable conservative as Dr. C. Emanuel Carlson, director of the Baptist Joint Committee on Public Affairs, view the ruling as a gain rather than a loss for true religion. They reason that rote recital of required prayers has no positive value for a child's spiritual development, and may even have a negative effect by teaching him to look upon prayer as an empty formality . . . . Although the court's ruling dealt specifically with an "official" prayer composed by a state agency, there can be little room for doubt that the language of majority opinion also covers the widespread practice of saying the Lord's Prayer at opening exercises . . . . In three cases already appealed to the Court from Pennsylvania, Maryland, and Florida, the justices will have an opportunity at their next term to express their views on Bible reading in public schools.

If the prayer ruling presages exclusion of all religious exercises, including Christmas and Easter observances, from all public schools, as many in Washington believe that it does, the long-term effect will be to confront Americans of religious conviction with a grim fact which many of them have hitherto declined to face. The fact is that the vast majority of America's children are getting relatively little religious education. Many parents have been clinging to the comforting belief that the modest amount of religious training which their children get at home and at Sunday school is somehow being "reinforced" by the public school program. The destruction of this illusion, however painful it may be, will open the way for serious consideration of new approaches, such as the "shared time" plan under which children would take some of their courses at a public school, and others at a church-related school. . . . Shared time has been discussed up till now primarily in terms of what it would mean to Roman Catholics, who would be able to relieve the severe pressures on their parochial school system by sending their children to public school part-time for instruction in such "neutral" subjects as

mathematics, foreign languages, home economics, shop, and physical education. Protestant interest in the plan has been motivated to a large extent by a desire to head off Roman Catholic demands for direct public aid to parochial schools. . . . Now, however, Protestants may take another look at "shared time" and begin to see what it might mean for their own children. It might mean, for example, that Protestant churches, which already possess abundant classroom space standing idle six days a week, would decide to hire enough professional teachers to offer children a "shared time" curriculum that included history and literature, as well as explicitly religious courses. Such a "shared time" school could, of course, be a co-operative undertaking by several churches in a community. It would not be cheap to operate, but the cost would certainly be less than that of a full-time Protestant parochial school. . . . Whether Protestants will regard this approach as feasible is still an unanswered question. But the banishing of religious exercises from public schools will certainly stimulate a new interest in examining the pros and cons of shared time.

The Senate's special committee on aging has issued an eighty-six-page statistical report analyzing the effectiveness of the Kerr-Mills Act, which went into effect eighteen months ago, in meeting the medical needs of the elderly. The report was obviously intended to bol-



ster the administration's argument that the Kerr-Mills approach has proved inadequate, and must be supplemented by a much broader program tied to Social Security. It shows that less than one-half the states have taken steps to put the Kerr-Mills program into operation. Of the 89,000 aged persons who received some help under the program during March of this year, two-thirds lived in New York, California, and Massachusetts—the only three states that have been willing to invest enough of their own money to take full advantage of the matching federal grants proffered by the Kerr-Mills Act. Less-wealthy states have settled for sharply limited benefits, or have passed up the program entirely. . . . The American Medical Association contends that implementation of Kerr-Mills has lagged because the federal government isn't pushing it, and because many state legislatures are waiting to see what will happen in the fight over a Social Security medicare plan. Whatever the reason, it seems to be generally agreed that very few old persons—about one-half of one per cent—are receiving aid under the present setup.

■ *America's most desperately deprived people are 500,000 migrant farm workers and their families who "follow the crops" from state to state harvesting fruits and vegetables. Church groups have been trying for years to relieve their plight, and to get Congress to extend to them some of the benefits of American society from which they are excluded. Last year, the Senate unanimously approved four bills which would have made a modest start toward releasing migrants from their treadmill of illiteracy, disease, and poverty. The legislation had such wide public support, including the outspoken endorsement of all major religious bodies, that it seemed certain to clear the House this year without any real difficulty. . . . That expectation has proved to be unduly optimistic, however. The House Rules Committee, always*

*responsive to the wishes of the farm lobby, has declined to clear any of the migrant bills for floor action so far, and there is no indication that it plans to do so before adjournment. The legislation threatened with defeat-by-inaction would provide relatively small federal grants to help states establish health clinics and special schools for migrants; require federal registration of the "crew leaders" who operate, often quite lucratively, as the procurers and subcontractors of migrant labor; and make it a federal crime to put migrant children to work in the fields before they are twelve years old. . . . Church groups are making an eleventh-hour attempt to stir public opinion in order to save the legislation. If they fail, America will reap another bumper harvest of shame this year.*

■ *The State Department has been giving a demonstration of the fine diplomatic art of talking out of both sides of the mouth in another controversy involving U.S. government funds for church-controlled schools. The schools in this instance are in the Latin American nation of Colombia. The Roman Catholic Church controls them under a concordat, and Protestant children enrolled in them have been required in the past to attend mass and receive Roman Catholic religious instruction. Now the United States is preparing to extend about \$40 million in aid, under the Alliance for Progress, for improvement of Colombia's schools. Protestant representatives in Washington have been told by State Department officials that the Colombian Ministry of Education has given assurances that there will be no discrimination against Protestant children, and no compulsory religious indoctrination, in any schools built with U.S. aid. Meanwhile, down in Bogota, the U.S. ambassador has been telling the Colombian newspapers that the United States is not demanding guarantees of religious freedom as a "condition" for aid.*

■ *After prodding the broadcasting industry for more than a year to raise its programming standards, Chairman Newton N. Minow of the Federal Communications Commission believes he can detect "a few sprouts of greenery" in what he has called the "vast wasteland" of television. . . . "Broadcasters are devoting more time, energy, and resources to news and public affairs programs,*

*and I think we can see substantial improvement in this area," Minow told a reporter recently. "On the entertainment side, I haven't noticed any really significant changes in the general level of program quality. But there are a few rays of hope, including a return to live drama and the promise of several good children's programs this fall."*





## THE SCATTERED CHURCH: DIVINE MORTAR?

In our troubled age, Christianity may be the sole force holding the world together, remarked Dr. Henry Pitney Van Dusen, president of Union Theological Seminary, New York City. "If our riven and imperiled world survives the centrifugal and catastrophic forces which threaten destruction," he told the 174th General Assembly of the United Presbyterian Church in the U.S.A., meeting in Denver, Colo., "history's most important verdict upon these troubled times which are our fate may be: 'Christianity held the world together.'" ● Mindful of this awesome task, the Rt. Rev. John S. Higgins, Episcopal Bishop of Rhode Island, urged his diocese to pray for the forthcoming Second Vatican Council in Rome because "we Anglicans must be deeply interested" and "have a great stake in what happens there." ● Reporting on the unity talks between Presbyterians, Episcopalians, Methodists, and representatives of the United Church of Christ in Washington, D.C., Dr. James I. McCord, president of Princeton Theological Seminary, told his fellow Presbyterians that "we are earnestly seeking God's will for His Church today, to make His Church a more effective instrument of His Glory. We came away feeling we had accomplished more than we had a right in an initial meeting."

● From Britain the annual meeting of the Congregational Union of England and Wales heard its chairman, the Rev. John Huxtable, say that they must strive for Christian unity even though they are observing the 300th anniversary of their split with the Church of England. "Whatever justification there was for division in the past, and there was much," he said, "does not permit us to evade the challenge of God's will to unity." As their elders expressed these sentiments, 6,000 Protestant and Roman Catholic youths embarked this summer on a unique project: tending the graves of World War II dead in several European countries. When they are not working, they will hold discussions and prayer meetings.

## PROTESTANTISM'S NEW DIRECTIONS

At annual conventions from Winston-Salem to San Francisco, thousands of clergymen and laymen representing a number of Protestant churches have charted courses for the next twelve months and indicated some of the new directions Protestantism will take in the future. Leading off the procession of major denominational meetings was the General Assembly of the Presbyterian Church U.S. (Southern) in North Carolina. Rejecting merger negotiations with the United Presbyterian Church in the U.S.A., the body approved increased co-operation with the Reformed Church in America, a move thought by most observers to be a first step toward

union of the two groups. In Denver, Colo., the United Presbyterian Church U.S.A. became the first major U.S. denomination to approve the practice of artificial insemination, under certain conditions, for childless couples. ● After calling for liberalized world trade, more equitable immigration laws, and continued disarmament negotiations, representatives of the American Baptist Convention journeyed from their convention site in Philadelphia, Pa., to Valley Forge for the dedication of their unique new headquarters building. Built at a cost of \$8 million and designed to house some 800 staff people, the circular, three-story structure has been described as a "coliseum" with an "ethereal, floating" quality. ● Racial discrimination held the spotlight at the Washington, D.C., meeting of the Unitarian Universalist Church, which called for more Federal action in speeding school and other types of desegregation. Climaxing more than five years of intensive negotiations, four separate Lutheran bodies held a constituting convention in Detroit, Mich., officially founding the Lutheran Church in America which embraces some 3,200,000 members. From San Francisco, the Southern Baptist Convention announced it now has a membership of 10,250,000, making it the largest non-Roman body in the U.S.A.

## THE CHURCH MILITANT

As the spiritual sickness of modern society ebbs and flows through city streets and suburban lanes, the Episcopal Church continues to expand its area of concern. New York City's infamous Lower East Side will soon be turned into a large laboratory to test ways to eradicate juvenile delinquency. The Rev. William W. Reed, vicar of the Lower East Side Mission of Trinity Episcopal Parish, will join with a Baptist minister, a Roman Catholic priest, and a Jewish rabbi in a project to be known as Mobilization for Youth, which will be supported jointly by Federal, city, and private funds. ● Plans to establish a rehabilitation center in New York City for released convicts were outlined by the Rev. James C. Jones, an Episcopal priest who is director and founder of a similar home in Chicago. To be known as St. Leonard's House, after a sixth-century monk who dedicated his life to helping wrongdoers, the new center will be privately financed, and has the support of prominent prison chaplains, penologists, lawyers, and psychiatrists. ● A new sort of prejudice in Bethesda, Md., met stern action from the Rev. Thomas B. Allen, rector of St. Luke's Episcopal Church. When a parish family took the lead in assisting Cuban refugees resettled by Church World Service, they began receiving abusive telephone calls and critical letters from people who identified themselves as "members of St. Luke's." The rector immediately announced that such persons "will not be welcome at Communion."



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# worldscene continued

## THE COMMUNISTS: A FADING BOAST

The oft-repeated boast that only communism can effectively provide for the world's cold and hungry masses is fading from the lips of Reds in many lands. One reason is the increasing effort made by Protestant churches and agencies, R. Sargent Shriver, Jr., director of the Peace Corps, told a group of Protestant leaders. Thanking them for their wise advice on the original construction of the agency, he asked for their further aid in encouraging "properly motivated people of good character" to offer their services to the overseas venture which now includes some 2,400 Americans and expects by the end of 1962 to have 5,000 members. "Our educational responsibility to the free world is awesome," he said. "This is more than a battle for men's minds; it is also a battle for their souls."

● Another important inroad into the Communists' claim seems to have been made by the Roman Catholic *Mater et Magistra*, the encyclical dealing with Christianity and social progress which received praise from Roman Catholics and non-Catholics this summer during its first anniversary. Prime Minister Jawaharlal Nehru of India said he welcomed the modern social principles it enunciated, and the Paris daily, *Le Monde*, stated that it "stresses action and the needs of the day. It is up-to-date, and it suits the new generation which is not interested in academic discussion and doctrinal abstractions."

● In poverty-ridden South America, Protestant and Roman Catholic mission groups have established credit unions through which peasants can pool their savings, have them augmented by church groups, and borrow from one another at a low rate of interest. One observer called the credit-union idea the most effective means of fighting communism ever seen in the area.

## THE PROBLEM OF PEACE

There are no "slick answers" to the problem of peace, warned Dr. Arthur Michael Ramsey, Archbishop of Canterbury. Referring to the strong movement in Britain for unilateral nuclear disarmament, the Anglican primate said he found such answers a little too simple and termed the current arms race a Christian dilemma. "I would prefer you to think about the dilemma," he told a diocesan conference, "and if it remains a dilemma, we must bear it, as Christians have often had to do in the past, with courage and faith. However, by bearing it, I do not mean doing nothing. I mean doing some hard thinking and praying, and acting, too."

● A call to religious leaders of all faiths to join in a common effort toward the establishment of peace was sounded in a resolution adopted at the closing session of the three-day International Convention of the World Council of Synagogues, held in Jerusalem. In its resolution the convention declared that "the moral and ethical imperatives of every religion must be focused on the central problem of peace, and practical steps must be taken to make the religious voice of mankind heard in the halls of political leaders and diplomats."

● A step in this direction has been taken already by the National Council of Churches, which recently opened a United Nations office to serve as a "working center and symbol" of Protestant and Orthodox interests in the world body devoted to finding peaceful solutions to the problems of mankind.

## REVERSE FREEDOM RIDES SCORED

The so-called "reverse freedom rides," sponsored by Louisiana segregationist groups who offer Negroes a free one-way bus ticket from New Orleans to points north, have been severely scored by the Newark Presbytery of the United Presbyterian Church U.S.A. By a majority vote the presbytery condemned "trafficking in destitute people" as a "moral outrage, a debasement that runs counter to all America holds dear," and a violation of the "very concepts of human dignity." These strong words were repeated by other Presbyterians in Arkansas, who declared that treating "fellow human beings with contempt and subjecting them to such indignity is contrary to the Christian teaching," and called for the return of thirty-three Negroes recently shipped out of Little Rock to Hyannis, Mass. Another statement was issued by the



Rt. Rev. Robert R. Brown, Episcopal Bishop of Arkansas, who with clergymen of other faiths offered to help the Negroes return. In Boston, commenting on the arrival of six more Negroes in Hyannis, Mass., the Rt. Rev. Anson Phelps Stokes, Jr., of the Episcopal Diocese of Massachusetts, said that "cruelty" shown by southern segregationist groups should be met with "wisdom and love." He went on to say that "it is up to the churches, the welfare agencies, public and private, and the people of the Commonwealth to show understanding and compassion." ● A different view was expressed, however, by the Rev. Francis J. Lally, editor of the Roman Catholic newspaper for the Archdiocese of Boston. Msgr. Lally urged northern communities to welcome the reverse freedom riders and provide training schools to teach them skills that will help them make their way in the North, and thus turn the tables on the segregationists. ● News of some nonreversible freedom riders came from Jackson, Miss., where a local judge dismissed all charges against fifteen Episcopal clergymen, twelve white and three Negro, who participated in last September's Prayer Pilgrimage. The priests, who tried to desegregate the Jackson bus terminal, are thus freed from \$200 fines and four-month jail terms.

## SOUTH AFRICA: ANGLICAN PROTEST

To the muffled beat of a black-draped drum, a two-mile column of students, office workers, businessmen, and religious leaders marched down the broad streets of Johannesburg, South Africa, and into a fog of tear gas exploded by police. In Capetown, over 200 Anglican women of all races stood in silence before the parliament building as a slight drizzle soaked into their garments. What all these people were protesting is a measure currently before the nation's legislature known as the "Sabotage Bill." If enacted, it will provide the government with additional dictatorial powers and in certain cases make even such minor crimes as trespassing punishable by death. ● More than 2,000 communicants heard the Very Rev. E. L. Ding, Anglican Dean of Capetown, denounce the "sinister implications of this measure," and say, "An irritating habit of the present government is that of labeling all its opposition as Communist." Amidst laughter, he declared, "We protest against this persistent confusion of Almighty God with Karl Marx." ● Also speaking at the meeting was the Very Rev. C. T. Wood, Anglican Archdeacon of Capetown, who said, "The truth is that we don't trust the present government. We have seen the grave abuse of the Suppression of Communism Act. We have seen a bishop deported, a woman missionary given solitary confinement, and a priest detained for three months for daring to express Christian compassion." ● Meanwhile, at St. Mary's Cathedral in Johannesburg, the Very Rev. Patrick H. F. Barron, Anglican Dean of the Cathedral, called for civil disobedience if the law is enacted. Such a measure, he warned, "is not in accordance with the principles of the gospel."

## MORALITY OF MEDICARE

Although medicare is not a religious issue, it has taken on certain ethical tones as the morality of the measure is debated back and forth in press, pamphlet, and public meeting. Three noted theologians recently sent an open letter to the American Medical Association questioning that organization's use of its official status and scientific prestige in the political arena. Dr. Reinhold Niebuhr, Dr. John C. Bennett, and Dr. Henry P. Van Dusen said in the publication *Christianity and Crisis* that the program was not as socialistic as the A.M.A. said it was, and pointed out that there are over seventeen million persons over sixty-five whose average income is less than half the national average. Almost half of these have no health insurance, they added. ● On the other side of the issue were the American Baptists, who adopted a resolution at their annual convention in Philadelphia supporting several methods of providing medical care for the aged but omitting any mention of the King-Anderson Bill, otherwise known as "medicare." A third approach was offered by Judge Emil N. Baar, chairman of the Union of American Hebrew Congregations, who called for a "genuine national dialogue" on the question. "It is an outrage," he asserted, "that a moral issue of such dimensions should be presented to the American public from a viewpoint which would make it appear a mere propaganda tug-of-war between the medical profession and the Government."



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# Growth and Challenge

THE WORDS "New Frontier" may become an accurate measure of life in the 1960's for future historians or languish and die as a mere political catchphrase. Whatever the phrase's fate, it has about it a ring of excitement, change, and movement. Something of all those elements has been evident in the reports that began to come in late in January from the conventions of Episcopal dioceses spread across the United States of America.

To weary delegates by the thousand, representing their parishes and missions "back home," it may have seemed quite otherwise at times, enmeshed as they were in budgets, needs, challenges, speeches, reports, programs, committees, and all the paraphernalia of large legislative gatherings. It may have seemed a long way to a frontier of any kind, and many may have been ready flatly to question the purpose and usefulness of any and all conventions.

## Why Conventions?

The Rt. Rev. Edward R. Welles posed this question—and some answers—for the diocesan convention of West Missouri when he asked, "Why is this convention being held? To further the work of the Church. Why the Church? Because Jesus established the Church and gave it a job to do. What job? To bring human beings into right relationship with God and each other. . . . That is the real reason we are meeting here."

Bishop Welles' words would have been appropriate for each of the other sixty-seven conventions that comprise this report. Whether the Church lives on frontiers that can be called new or old, it is certain that Episcopalians live nearer today's problems than ever before.

Along with seemingly endless pages of statistics, these reports of diocesan conventions show an almost unanimous call to evangelize now in the name of our Lord. The action of delegates made it clear that Episcopalians are more concerned about, and are acting more emphatically than perhaps ever before in, matters of stewardship, integration,

combatting communism, care for the ill and aging, needs of the inner city, mission, and unity.

## Budgets and Stewardship

Each convention agenda included the adoption of a budget for the coming year. While dollar budget figures have little meaning by themselves, together they represent financial news which clearly reflects growth in the concept of stewardship. Almost all conventions adopted record budgets. This year several more discarded the traditional system of rigid assessments and quotas in favor of voluntary parish pledging. The goal throughout was giving at least as much outside the parish as was kept for use at home.

The Diocese of Arkansas has almost doubled its budget in five years. The Diocese of Bethlehem has a record budget and a successful 1961 Episcopal Advance Fund. In addition, it is celebrating the centennial anniversary of the Cathedral Church of the Nativity by raising \$45,000 for the cathedral and a like amount to assist seminarians and to help build a church in Bluefields, Nicaragua. Eastern Oregon reports a sixfold budget increase in fifteen years, Montana a 75 per cent increase in parishioner giving over the past five years. North Carolina's budget has doubled since 1956. Rhode Island announced that its Diocesan Headquarters Fund had been oversubscribed, as had the Vermont Diocesan Development Fund and the Iowa Episcopal Expansion Fund. South Dakota's Centennial Challenge Fund has been fully subscribed, and the West Missouri Hospital Fund Drive raised more than \$1,700,000. West Virginia has started building its \$3,500,000 Reynolds Memorial Hospital. The churchwomen of Ohio rejoiced that the \$100,000 Books-for-Bexley-Hall campaign was successfully completed.

## New Missions

The establishing of new missions and the advance of missions to parish status

goes on steadily. South Florida admitted nine new missions and advanced six to parochial status. The Diocese of Southern Ohio is planning to inaugurate fifteen new missions in the next three years, in addition to the three new ones already under way. Task teams of laymen have played a major part in laying the groundwork for the plan.

## Racial Unity

Resolutions aimed at furthering racial and cultural unity were passed by many conventions. The Diocese of Southern Virginia went on record in support of their Episcopal Young Churchmen who had already voted to integrate their E.Y.C. convention. The Diocese of Texas voted to integrate all summer camp sessions with the exception that there would be one all-white session for each age group. Texas sent a communication to the Board of St. Luke's Hospital indicating their concern that the hospital "witness to our unity in Christ" by ministering to all people without regard to race, and that this witness be made a reality before the 1963 council of the diocese. The Bishop of Florida announced that applicants for that diocese's summer camps would be considered without regard to race. Western New York and New York passed resolutions aimed at furthering the right of all persons to unrestricted housing.

The resolution of the Episcopal Church's 1961 General Convention last September to continue active membership in the National Council of Churches of Christ in the U.S.A. was the subject of warm debate in Texas, Georgia, South Carolina, Erie, and Louisiana. General Convention's decision and its appointment of a committee to study what the National Council of Churches is and does, was approved in all cases. Several conventions expressed a desire to have progress reports on the findings of this committee sent to them for study well in advance of their next diocesan meeting. The most forceful speech in favor of approving the posi-



tion of the General Convention in this matter was made in the Diocese of Erie by a lay delegate.

Even the largely "Town and Country" dioceses reported on work in the inner city. Few dioceses are so rural that decaying cities are not a challenge somewhere in their jurisdictions. Some of the more outstanding projects are: the plans to establish a community center in Camden, New Jersey; plans for a general solicitation of funds for the expansion and operations of Turner House, a youth center in a blighted area of Kansas City; and the Diocese of Pennsylvania's pilot project in the inner-city Church of the Advocate. The Episcopal Diocese of Western North Carolina has approved employment of a full-time marriage counselor whose services will be available not only for the "crying need" of local Episcopalians, but for the "community as a whole."

Pennsylvania is also establishing a Faith and Life residence for students commuting to Temple University. This is to be operated in co-operation with several other denominations. It will be the first attempt of its kind to reach day students effectively at a large city university. College work was the theme of the West Virginia convention, and many dioceses report new work in this area.

Call to mission and witness provided the theme for the speeches of many bishops. In response to these, special study programs to prepare for evangelistic action were planned in many places. South Florida is launching an Evangelistic Crusade this spring and South Dakota unanimously approved a three-year Sword of the Spirit Crusade for Christ. Vermont resolved to begin a diocesan-wide program of evangelism for 1962 and 1963.

## From Zululand to Kobe

Another evidence of a renewed missionary spirit is the number of dioceses planning or engaged in a companion relationship with an overseas jurisdiction. The Diocese of Washington is exploring the possibility of a companion relationship with the Diocese of Tokyo. Southern Ohio is well along in establishing its relationship with the Episcopal Church of Brazil. In this they are co-operating with the Diocese of Indianapolis, which will be related to Southern Brazil, and the Diocese of Ohio, whose companion will be Southwestern Brazil. Chicago is in the process

of exploring a connection with Zululand and Swaziland. Delaware is working with the Dominican Republic after a highly successful three-year companionship with Puerto Rico. Other fully operating companionships are Dallas and the Philippines, Texas and Mexico, Rhode Island and Haiti, Olympia and Kobe, Michigan and Alaska, and North Carolina and the Canal Zone.

In his address to the Diocese of West Virginia the Rt. Rev. Wilburn C. Campbell said, "We are called to protect, preserve, and enlarge parochial organizations and the structure of the Episcopal Church only insofar as they become the tools for Christ's sake in accomplishing God's purpose for mankind." He went on to say that for this there must be "understanding of the Church as the people of God who are called together and sent out."

Sixty-eight conventions were called together, worked to accomplish and plan the business of the organized church, and adjourned to go out into the world.

## Challenge for Christians

The call to Christian action was an ever-recurring theme as the bishops of the Church spoke to their respective diocesan conventions. While deploring the state of the world and commenting on such specific concerns as unity, morals, communism, and evangelism, they pointed out that this era is one of immediate challenge for all Christians.

As the Rt. Rev. Charles Bennisson, Bishop of Western Michigan, said, "There is nothing on earth with which the Church cannot, yes, must not deal; . . . if we, the Church, do not speak out and enunciate Christian ethics and moral standards, we may be very sure that no one else is going to do so." The Rt. Rev. C. Gresham Marmion of Kentucky had this to add, "Christian morality in both individual and social life is often sadly lacking today. A holy nation, a chosen generation, must be prepared to stand up for what Christ calls for, to live the kind of life that may mean sacrifice, to make decisions in every realm of life and activity, not under the pressure of selfish interests of class, race, color, or nation, but under the guiding spirit of our Savior, Jesus Christ."

In Massachusetts, Bishop Anson Phelps Stokes spoke about the difficulty of Christian witness in our culture: "Today real Christianity is probably not to be found as compellingly expressed in so-called 'Christian lands' as



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## Growth and Challenge

in some places where hostile governments, injustice, and the threat of death itself make for a vital, simple faith that puts ours to shame."

The purpose of the Church was a frequent theme of the bishops' charges. Bishop Frederick J. Warnecke of Bethlehem warned, "We cannot use even the fellowship of the Church selfishly for the salvation of our own souls alone. The Church is not primarily for those who are members of it, but for those who are not. The strangely unselfish Christian truth is that only as the Church has a mission to others can it save itself." In Kansas, Bishop Edward C. Turner told his convention, "We have had too much preaching of revolution, and not enough of revelation; too much of new motives, and not enough of new birth; too much social transformation, and not enough of individual salvation. . . . If the Church fails to preach salvation to an unsaved world, then it does not deserve to survive."

### The Danger of "Busy-ness"

In warning against the danger of "busy-ness" in church activities becoming an end in itself, the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago, told his delegates that "there is no more subtle idolatry than the worship of the institutional church, its program, its machinery, its buildings and expansion. The church as an organization is a fallible human institution; the Church as the Body of Christ is power for salvation."

Many bishops expressed encouragement at the growing signs of desire for unity in the Church, and at the same time issued pleas for clear thinking in this area. The Rt. Rev. Joseph Minnis, Bishop of Colorado, expressed the wish that if the outstanding bishops of the past should rise and say to him, "How stands the Church?," he would be able to "say for myself and each of you, that the Church stands firm—the Bible, the creeds, orders, all of these are being maintained—and that we shall maintain them to be essential in any scheme of unity which may be put forward." The Rt. Rev. Robert F. Gibson, Bishop of Virginia, told his convention that God wills that "all men everywhere must somehow live as neighbors, accepting and respecting each other, or no men anywhere can live on this earth. And . . . if oneness in Christ, the New Man.



is the way the miracle of life is to come about, if there is no salvation apart from His Body the Church, then those who call themselves Christians must really and visibly be one in Him."

The function of the laity was also a frequent subject in these addresses. In Central New York, Bishop Walter M. Higley said, "You and I have to live in God's world and become ever more useful to Him and to our fellow men. There is only one way of doing this. It is by applying our hearts and minds to knowing His will for us and His Church, and thus as individuals moving from the church out into the world around us."

Bishop Russell S. Hubbard of Spokane spoke directly to the laity in these words: "The minister of reconciliation is not necessarily a man who wears a round collar. . . . How do you handle a dispute in the shop or in the office in such a way that the will of God may be done in that situation? . . . Unless your worship on Sunday gathers up your prayers about such matters, made during the week, then your worship on Sunday is apt to be somewhat less than full-bodied and meaningful; and the work that is done on Monday and Wednesday is apt to be godless."

The Rt. Rev. Russell T. Rauscher, bishop of Nebraska, was discussing evangelism and stewardship when he said, "To see the great opportunities and to find so few tools is like trying to prepare the north forty for corn planting with only a hoe, or cutting a section of wheat with a scythe. We simply must come to the realization that, to do the job, we must have a band of men whose pocketbooks, as well as hearts, God has touched."

The basic job of communicating Christianity was also discussed by many bishops. Bishop Harvey Butterfield said to the Vermont convention, "If we are really serious about bringing the kingdoms of this world into the Kingdom of our Lord, we have got to be able to put our faith into words—to be able to say to the world, 'This I believe, and this I do, not because it is good for our society, but because my Savior demands it of me.' If we are to break the stranglehold which the world has on the Church today, it is going to require the best efforts of us all to rediscover and articulate the living, dynamic, prophetic message which is our priceless heritage."

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## NUCLEAR WARFARE

*Continued from page 10*

the nuclear age will be the massive destruction of great cities. It is taken to be axiomatic that the next war would open with the hydrogen bomb annihilation of New York, Washington, Chicago, Los Angeles, London, Paris, and Moscow.

This picture of warfare in the nuclear age dominates every discussion of the subject. Yet there is no solid evidence for it in the military planning of either the U.S.A. or the U.S.S.R. If history has anything at all to teach us, it is that the next war will be fought in a totally different way. These images from past experience are a very poor and unreliable guide for the plans we make for the future, as the Maginot Line should most emphatically tell us.

### The Fallout Problem

Hysteria over imagined horrors from fallout resulting from nuclear testing has been widespread. More unnecessary energy, heat, faithless fear, and ungrounded anxiety have been wasted on this problem than on any other which surrounds our nuclear dilemma.

Two simple and completely factual considerations are sufficient to dispel this hysteria. The first is that the whole earth happens to be bathed in a sea of radiation of exactly the same kind as that from fallout. The second is that the minute increase in this natural radiation environment caused by all nuclear weapons tests so far conducted is considerably less than the changes in radiation environment to which we have all been exposed normally when we have moved from one geographic location to another, or even from one kind of dwelling to another.

### Should there be a Nuclear Test Ban?

There is much argument these days about weapons testing and a test ban, particularly in terms of Christian ethics. Much of this, too, is dominated by a near-hysterical emotional reaction, rather than any sober evaluation of the real meaning of the problem under consideration. During the two and one-half year moratorium on testing, the weapons development laboratories of the U.S.A. and U.S.S.R. continued their development programs at full tilt, and the production facilities of both countries continued to add to weapons stockpiles on undiminished schedules. When the U.S.S.R. broke the moratorium and testing on both

sides was resumed, it was not, as most people suppose, the large city-annihilation bomb which was uppermost. Rather testing more and more is being concentrated on small specialized weapons for specific anti-missile, anti-submarine, and other well-defined tactical missions.

There is also evidence that a major objective in both the American and Russian current test programs is the development of effective weapons with greatly reduced radioactive aftereffects—the so-called “clean” bombs. Thus the continuance of weapons testing could well result in more humane and less destructive nuclear warfare in the future than would be possible under a complete and enforceable ban on such tests. In any event, it is certain that even under an indefinite test ban both nations would continue to develop and produce nuclear weapons at an undiminished rate.

A complete and enforceable test ban could well prove a cruel fooler lulling all nations into a false sense of security under which they would be able to pretend that the threat of nuclear warfare had been greatly diminished, when actually the world arsenal of nuclear weapons, and especially of those designed for mass bombing of cities, would be quite unaffected by it. The majority of people assume that the only possible Christian position on this issue is an uncompromising insistence on a test ban. But is the ostrich necessarily exhibiting a Christian virtue when he buries his head in the sand in order to avoid the sight of unpleasant realities?

### Disarmament

Another issue on which it is widely believed that there is a straightforward Christian position is disarmament. Here too, however, the dilemmas created by the realities of our predicament are not to be easily resolved.

The real trouble with nuclear weapons resides not so much in their actuality in stockpiles as in our knowledge of how to make them. Even if by some miraculous quirk the U.S.S.R., U.S.A., and Western Europe were to be completely disarmed, and no nuclear weapons were in existence, it would still be possible for war to break out. In that case it would not take more than six months for all of them to be producing nuclear weapons again. There is no real safety in disarmament.

Moreover, disarmament can as easily produce war as prevent it. The pacifist-inspired movements in America and

England after World War I were an open invitation to Hitler, and it is not too much to say that the weakness engendered through disarmament programs was a major cause of World War II. Finally, would the tensions between Israel and the Arab World, between India and Pakistan, between East and West Berlin, and in Africa and Latin America be more effectively resolved by a disarmed and impotent Europe and America? Or even more would any of us relish the prospect of a disarmed Russia and America facing the prospect of a Red China in the process of developing nuclear weapons?

The real trouble with all of these schemes by which man is supposed to be able to save himself from himself is uncovered with great force and clarity in a most important and significant book by the German psychiatrist and philosopher Karl Jaspers, *The Future of Mankind* (University of Chicago Press, \$5.95). Only one paragraph in the entire book (bottom of page 257 and top of page 258) deals with Christianity, and that disposes of it as completely unacceptable and irrelevant. Yet in the rest of the book, if one were to substitute “God” for the “the transcendent” wherever it appears, and likewise “Christ” for “Reason,” one would have a thoroughly Christian analysis and understanding of our predicament.

Under Jaspers’ searching analysis, every one of the neat and plausible schemes of the previously referenced books for extricating modern man from his nuclear predicament melts away. What Jaspers demands instead is a complete transformation of the inner man. Yet his enslavement to twentieth-century dogmas restricting reality to the here and now makes the likelihood of such a transformation remote.

The Christian demand for a complete transformation of the inner man is, of course, the same. But Christ as the incarnate Son of God with His eternal supernatural, and, above all, personal reference is much more likely to achieve such a transformation than Jaspers’ impersonal, unattractive, and somewhat unreal Reason. Jaspers, like so many of his scientific, scholarly, and philosophic twentieth-century contemporaries, is prevented by the prevailing thought forms of his age from seeing the force of this.

There are two dangers with the force of which the Christian response to the threat of nuclear warfare usually takes



The first is that those who become deeply involved in it come to be completely absorbed in this problem as a "cause." They imperceptibly come to love this cause and its object, the preservation of mankind as a whole, more than anything else. Yet the basic Christian call is a call to love individual men and women—not causes, nor mankind as a whole. Most of us can do this effectively only in a finite, severely circumscribed circle of direct, personal involvement. Yet this does not seem to "solve" any of the broader and more important problems of humanity. On the other hand, this was clearly Christ's way in His incarnate existence on earth. Can we really be satisfied with such an apparently limited vocation? The other danger is the almost complete enslavement of modern man, both Communist and free, to space, time, and matter. We Christians are most reluctant as a consequence to speak to our contemporaries in terms of a transcendent and eternal reference for this life. Everything must be dealt with in terms of the restricted convictions of our secular contemporaries.

The relevance to nuclear warfare of such ideas as "Christ is the *only* hope of the world," or of Him to whom we say "Lord have mercy," or "For it is Thou Lord, only, who makest us to dwell in safety," is never to be admitted because we would seem to be seeking refuge in archaic ideas. When we speak to the world as Christians, we feel that we must do so in terms of ethical principles only because those are the only terms in which this age will understand us. We shrink from speaking of the eternal and the transcendent beyond time, space, and matter, and most especially of the supernatural Son who came down from heaven for us and for our salvation because we sense that the majority of our contemporaries would be baffled by such talk.

Yet the fundamental problem of nuclear weapons is how man can be saved from himself. And the only answer to that is, as it has been for two thousand years of Western history, and however irrelevant it may sound to us now, that "there is none other Name under heaven given to man, in whom, and through whom, we may receive health and salvation, save only the Name of our Lord Jesus Christ." This is hard teaching for modern man caught up in the illusion of his own self-mastery but it is just as true as it ever was.

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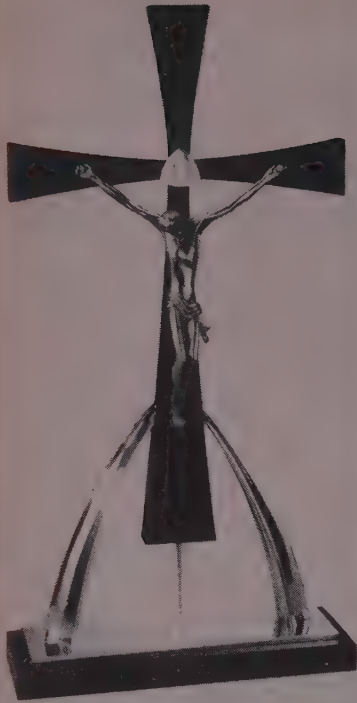
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## THE TRANSFIGURATION OF CHRIST, AUGUST 6

The feast of the Transfiguration, a fairly late comer to the calendar of the western part of the Church, was dropped by most Protestants at the time of the Reformation. It is now observed by Roman Catholics, Anglicans (Episcopalians), and Lutherans.

It commemorates the event recorded in LUKE 9:28 when Jesus took His three favorite apostles, Peter, James, and John, to the mountain top; and there, as they watched, His countenance became radiant, His garments glistened, and He began to hold a conversation with Moses and Elijah, who had miraculously appeared. A voice from a cloud said, "This is my beloved Son: hear Him."

This tremendously significant incident came at a time when the Lord's ministry in Galilee had come to a close and was to all appearances a sad failure. The general populace was disappointed in Him because He had not turned out to be the nationalist, militarist kind of Messiah they had hoped would come and lead their little army to world supremacy, or more especially, to victory over the despised Roman occupation forces. Jewish leaders were beginning to plot ways of getting rid of Him. Even among His twelve close associates, Jesus could not actually count on any real understanding.

From a human standpoint, this was a time of decision. Either He should give up His mission as hopeless, or He should go on to inevitable suffering and humiliation. Selecting the three most sensitive of His apostles, He made the journey to the mountain top and there gave them this special insight into His role as the fulfillment of "the Law" (symbolized by Moses) "and the Prophets" (symbolized by Elijah). These three, at least, would remember this vision when the impending dark hours finally arrived.

Since as early as the fourth century the Transfiguration has been one of the major feasts of the Eastern Church. It was not officially observed in the West until 1497.

The mountain on which the event took place is not named in any of the Gospel accounts, but scholars are now pretty well agreed that it was Mt. Tabor.



## Christian Year

### THE SAINT WHO NEVER LIVED, AUGUST 19

For many years there appeared in the list of saints for August 19 the name of Magnus the Martyr. But there never really was such a person. It all came about because somebody did not read an earlier list properly.

An early martyrology gave the name of *Andreas Tribunus, Magnus Martyr*, which meant Andrew the Tribune, Great Martyr. Some unknown copyist, either through absent-mindedness or through eagerness to find all the saints he could, read it as if it meant two saints, Andrew and Magnus—and from then on there was a St. Magnus. In their enthusiasm, martyrologists even developed details about this invented saint, placing him fifty years before Andrew (who died in 303) and putting him in a different environment. Today, of course, the correction has been made, and Magnus is recognized as an imaginary figure.

### ST. BARTHOLOMEW THE APOSTLE, AUGUST 24

August 24 is St. Bartholomew's Day, honoring one of the twelve apostles. Almost nothing is known about St. Bartholomew. Some scholars think this man was the apostle Nathaniel because the lists that include Nathaniel do not include Bartholomew, and vice versa.

St. Bartholomew's Day is famous—or infamous—in history for the horrible massacre that began in Paris on that day in 1572 and spread all over France, until 50,000 Huguenots had been killed. It was a senseless thing, engineered by Catherine de Medici, who was disturbed by the growing influence of the Protestant admiral Coligny. She tried to have him assassinated; and when the attempt failed, she took out her rage on all French Protestants.

—HOWARD V. HARPER

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## LET HIM LIVE WITH THE PIGS

Tong Chin lived in a mountain village on the East Coast of Formosa. His home was a shed which was part of a pig pen. He was in rags, couldn't speak Chinese, only tribal. He ate with his hands and his mother was anxious to get rid of him saying, "He can't do anything. He only eats." Her attitude explains why instead of living with her he existed with the pigs. He couldn't run away because he was blind. A more hopeless future than the one he faced is hard to conceive. But visit him now in a Christian Children's Fund Home for the Blind and listen to him recite his lessons and play part of a classic on the piano. In just a couple of months he has become a clean, bright and extremely appreciative boy. Modern teaching methods for the blind can accomplish miracles.

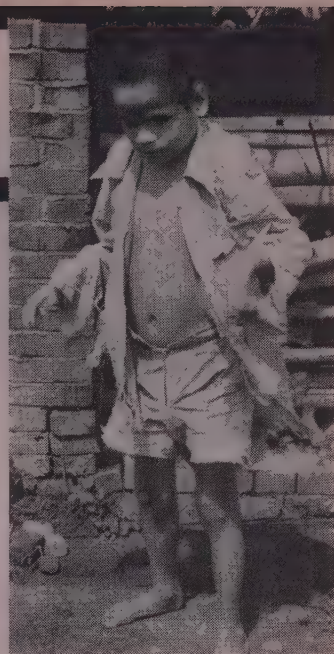
But what about the other needy blind or crippled, tubercular, leprous, deaf and children who are normal except for their cruel hunger? Some of them do not even have a roof over their heads and sleep in the streets—these refugee, cast-off or orphan children without a friend or guidance and who are neglected like a stray dog—these forsaken children whom mercy passes by?

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| 2  | <b>North Queensland, Australia:</b> Ian Shevill, <i>Bishop</i> .   | 18 | <b>Ottawa, Canada:</b> Ernest Samuel Reed, <i>Bishop</i> .  |
| 3  | <b>Northern Rhodesia:</b> Francis Oliver Green-Wilkinson, <i>Bishop</i> .  | 19 | <b>Owerri, West Africa:</b> George Eyles Irwin Cockin, <i>Bishop</i> .  |
| 4  | <b>Northern Uganda:</b> John Keith Russell, <i>Bishop</i> .  | 20 | <b>Oxford, England:</b> Harry James Carpenter, <i>Bishop</i> ; Gordon David Savage (Buckingham), <i>Bishop</i> ; David Goodwin Loveday (Dorchester), <i>Bishop</i> ; Eric Henry Knell (Reading), <i>Bishop</i> ; Vibert Jackson, <i>Assistant Bishop</i> ; Robert Milton Hay, <i>Assistant Bishop</i> . |
| 5  | <b>Northwest Texas, U.S.A.:</b> George Henry Quarterman, <i>Bishop</i> .   | 21 | <b>Panama Canal Zone:</b> Reginald Heber Gooden, <i>Bishop</i> .  |
| 6  | <b>North-West Australia:</b> John Frewer, <i>Bishop</i> .  | 22 | <b>Pennsylvania, U.S.A.:</b> Oliver James Hart, <i>Bishop</i> ; Joseph Gillespie Armstrong, <i>Coadjutor</i> .  |
| 7  | <b>Norwich, England:</b> William Launcelot Scott Fleming, <i>Bishop</i> ; Martin Patrick Grainge Leonard (Thetford), <i>Bishop</i> . | 23 | <b>Perth, Australia:</b> Robert William Haines Moline, <i>Archbishop</i> ; Robert Evelyn Freeth, <i>Assistant Bishop</i> .  |
| 8  | <b>Nova Scotia, Canada:</b> Robert Harold Waterman, <i>Bishop</i> ; William Wallace Davis, <i>Coadjutor</i> .                        | 24 | <b>Peterborough, England:</b> Cyril Eastaugh, <i>Bishop</i> ; Weston Henry Stewart, <i>Assistant Bishop</i> ; Charles Arthur William Aylen, <i>Assistant Bishop</i> ; Hugh Van Lynden Otter-Barry, <i>Assistant Bishop</i> .  |
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| 10 | <b>Ohio, U.S.A.:</b> Nelson Marigold Burroughs, <i>Bishop</i> .  | 26 | <b>Pittsburgh, U.S.A.:</b> Austin Pardue, <i>Bishop</i> ; William S. Thomas, <i>Suffragan</i> .   |
| 11 | <b>Oklahoma, U.S.A.:</b> W. R. Chilton Powell, <i>Bishop</i> .   | 27 | <b>Polynesia, Pacific:</b> John C. Vockler, <i>Bishop</i> .   |
| 12 | <b>Olympia, U.S.A.:</b> William Fisher Lewis, <i>Bishop</i> .  | 28 | <b>Portsmouth, England:</b> John Henry Lawrence Phillips, <i>Bishop</i> ; Brian Percival Robin, <i>Assistant Bishop</i> .   |
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## Strong Fare for Summer

SUMMER MOVIE-GOING offers several interesting items, including two outstanding screen portrayals, a powerful film on a racial theme, and a most unusual import from Europe.

In *Birdman of Alcatraz* Burt Lancaster offers perhaps his finest screen portrayal in the role of Robert Stroud, who has been a prisoner for fifty-three of his seventy-two years. Mr. Lancaster will merit "Oscar" consideration next year when the current acting achievements are reviewed. So will Anne Bancroft for her powerful enactment of the nurse's role in *The Miracle Worker*, a film based on the early life of Helen Keller.

A less well-known player, William Shatner, turns in a splendid performance in the modest but striking Gene and Roger Corman production of Charles Beaumont's novel, *The Intruder*. This film, whose low budget is newsworthy in this day of expensive movie spectacles, sets out honestly and directly to deal with the subject of racial prejudice. It succeeds.

Mr. Shatner plays a role which becomes increasingly unsympathetic and terrifying as the film unwinds. He is a young, talented, and ruthlessly ambitious man who goes to a small southern town with the intention of exploiting it for the sake of his own hyperthyroid power drive.

Before his arrival on the scene, the town has been moving in an orderly and peaceful way toward school integration. He savagely undermines law and order, incites an angry and vicious mob, and deliberately frames a young Negro student, thereby dragging much of the local citizenry into a tragic vortex of hate. The fascination of the film is found in its step-by-step, graphic portrayal of a man's misuse of power and his manipulation of other persons' lives.

Three other portrayals stand out in *The Intruder*. Charles Barnes, previously a nonprofessional, plays the Negro student; the actor's quiet, steady earnestness is deeply moving. Frank Maxwell portrays a white newspaper editor who, having taken a public stand for justice,

is subjected to a merciless beating by a depraved mob. Charles Beaumont, the author, is memorable in a bit role. As the high-school principal he attempts to defend the student who has been falsely accused.

As a study of mob violence, *The Intruder* is more unnerving than any ordinary horror film. It is also highly educational in its exposure of a lust for power; and its ending is, in fact, a redemptive beginning.

Many of our finest motion pictures come from Europe. During the past

decadence of a perpetual orgy of self-seeking without love.

Now, from France, has come an unusual movie. It is called *Last Year at Marienbad*. It tries to accomplish more than its creative talent has the ability to deliver, and is, therefore, something of a failure. But what it has set out to do may yet, sometime in the future, receive wiser and abler creative direction.

This movie seeks to fuse, in a given moment of time, the past, present, and future. Also, it seeks to bring together,



Robert Emhart (left), Charles Barnes, and George C. Johnson in *The Intruder*, a powerful film which traces the ugly evolution of hatred in a once-peaceful town.

year probably the best single film came to us from Italy. It was *La Dolce Vita*, which many unlearned moviegoers presumed to be simply a long case-book about human vice. This film possesses a deep and authentic religious dimension, and forcefully and unmistakably poses the question: what does it mean to be human? It is highly moral in its cataloguing of immoralities; it reveals and probes the hideous charade of gaiety without joy; it examines and criticizes "the sweet life," when material plenty and the freedom to seek personal happiness have soured in the

in a given moment of time, real scenes and imaginary ones.

*Last Year at Marienbad* forces us to move, with our imaginations and senses, through the motion-picture screen into situations of fantasy and jumbled time schedules. It will be a widely discussed film; it will be hated by many, highly praised by a few; it may, one hopes, break some new ground in the often sterile and unimaginative factory-ritual of grinding out movies marked by unoriginality, lack of passion, and fear of taking a controversial stand or being different.



# Hitting the Mark

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**W**HAT A morning! It shines like silk—Shakespeare or Dr. Johnson or somebody said once that the world looked “enameled,” and today it does. No drag or dullness anywhere; everything is clear and crisp and fresh. It’s the kind of day when hanging out the sheets is a pleasure instead of a chore.

It’s the kind of day that makes you want to skip, turn a somersault, or throw a stone at a tree, as if it were years ago and you were ten, with the whole day and all your world at your disposal.

So here goes—one stone from the driveway at that tree over there.

Look at that—I hit it. What do you know? I wonder if I can do it again.

No . . . no . . . no . . . And the shots are getting worse all the time. Now that’s strange. I wonder why. Was there something different about that first throw? And if so, what?

That’s one of the mysteries of life; I’ve noticed it before. It must be a general thing; it even has a name—beginner’s luck. The first time you try something, you can do it; but after that come years of effort before you acquire skill enough to come up to that first moment of ignorant perfection.

That’s what happened to Peter in the boat, come to think of it. He set out to walk toward Jesus on the water, and for the first second it was fine. He was walking along just the way I threw that first stone. But then, I imagine, he began to wonder about that next step, and glub, in he went.

What is there about that first moment, the beginner’s-luck moment, that is different from the second, and all the ones after that?

In the first moment, you’re not thinking at all, you’re

just doing it, whatever it is. You’re completely unconscious; no, it’s not exactly that: you’re *unself-conscious*. You and the stone and the tree are all together in the throw. It’s a whole of which you are a part—not broken up into you throwing, and you thinking about yourself throwing, and that tree standing over there like a challenge.

In a book on Japanese archery I read once, when at last the American pupil made a perfect shot, the teacher bowed to him and said, “It shot.” The whole shot was you and the archer a harmonious part, not a self-conscious I in the middle, saying to itself, “Look what I’m doing.”

People are always talking about simplicity as if it meant whittling things away from around oneself, giving up this or that, or retiring from the complexity of the world. But this is the real simplicity, this free moment, this heavenly state when you and what you intend are one, the action and the goal meet, and it does itself.

We find this harmonious moment most often in small, direct things like throwing a stone or shooting an arrow, but what if it is to be found in all action, all living, everything we do? What if there is a centrally simple way to be and act which makes possible this can’t-miss state of affairs in everything, small and great—all the way from what we do this present moment to what we do with the whole scope of life, in actions, relationships, living, dying, everything?

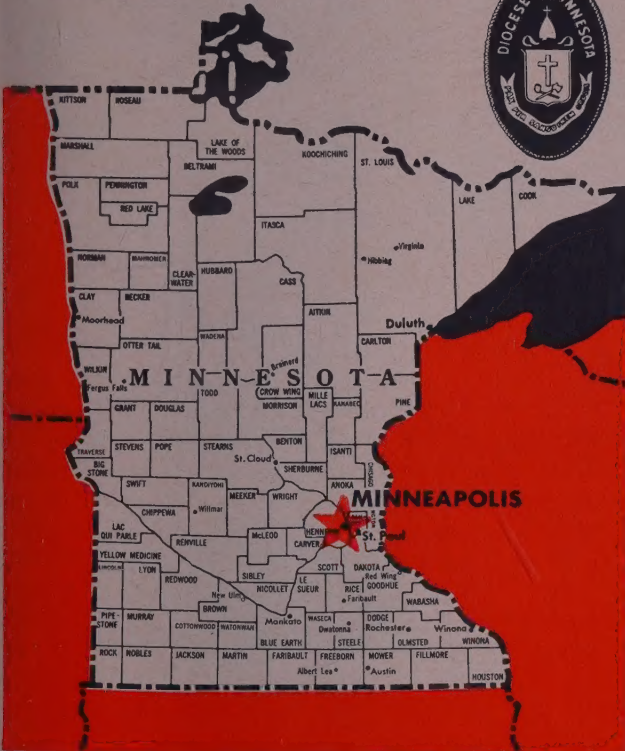
Six centuries ago John Tauler gave a definition of God: “a free power, a pure working.” I never understood it until this minute. Now I can see that in our rare moments of hitting the mark He gives us our own small image of that free power and pure working, the true simplicity of life that sometimes we arrive at, and always we long for.

—MARY MORRISON



# Know Your Diocese

## DIOCESE OF MINNESOTA



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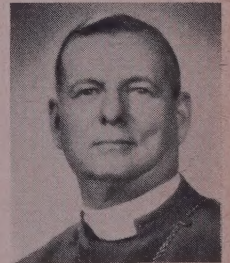
in Faribault (which had been Bishop Whipple's see city), and Trinity Cathedral in Duluth. The latter, recently sold, was erected when Duluth was a separate diocese.

The diocese is well known for its active department of Christian education, especially its camping program at Cass Lake Camp. The site was an old Indian conference center located on a meeting point of the tribes. It abounds in Indian lore and reflects the concern of the diocese for its work with the Indian people. The department of Christian education also conducts a town-and-country training program for seminarians, as well as a yearly conference with separate sections for youth and churchwomen at Carlton College, Northfield.

The diocese has good reason to be proud of its four church-related secondary schools: Breck School, Minneapolis; and St. Mary's Hall for girls, St. James' School for junior boys, and Shattuck School, all in Faribault. With the Diocese of Chicago, the diocese is co-owner of Seabury-Western Theological Seminary, Evanston, Illinois.

The diocese has 146 parishes and missions with 155 clergy and 159 lay readers ministering to 45,369 baptized persons.

*The Rt. Rev. Hamilton H. Kellogg, Bishop of Minnesota, was born in Skaneateles, N.Y., Sept. 6, 1899. He is a graduate of Williams College and the General Theological Seminary, and holds honorary degrees from a number of colleges and universities. On June 10, 1929, he was married to Mildred Sarah Haley.*



*During his parish ministry, Bishop Kellogg served successively as priest-in-charge of St. Alban's, Syracuse, N.Y.; St. Mark's, Jamesville, N.Y.; assistant at Christ Church, Greenwich, Conn.; rector of St. James' Church, Danbury, Conn.; rector of Christ Church, Houston, Tex.; and in 1949, he became the first dean of Christ Church Cathedral, Houston. From February 1941 to November 1945, he served in the U.S. Army as a chaplain. During this tour of duty, he was awarded the Bronze Star, the Army Commendation Ribbon, and the Belgian Croix de Guerre with Palm.*

*Bishop Kellogg was consecrated on September 25, 1956. He is a trustee of several hospitals and is the chairman of the board of the four schools of the diocese. Currently, he is chairman of the board of Seabury-Western Theological Seminary, which in 1957 honored him with a degree. He is also a director of the Ministers Life and Casualty Union, the Minneapolis United Fund, a trustee of Carlton College, and chairman of the advisory committee of clergymen to the Department of Corrections in Minnesota.*

"Peace through the blood of the cross," motto on the seal of the Diocese of Minnesota showing a peace pipe and broken tomahawk beneath a cross, gives a glimpse into the colorful history of the diocese. The seal and motto were used by the first bishop of the diocese, Henry Benjamin Whipple, as a window in the cathedral and later on his book plates. Bishop Whipple played an important role in re-establishing peace after the Sioux uprising in 1862. The window in the cathedral was presented by the Indian people in gratitude for Bishop Whipple's intercession to President Lincoln on behalf of many of the Indians sentenced to death by the Army.

Another figure in the diocese's history is Enemahbowh, an Ojibway who in 1859 was ordained to the priesthood. During the Sioux uprising, he walked all night to give warning. Fort Snelling also plays a part in the story of the diocese: a Sunday school was started there in the 1820's.

In 1954 the see city of Minneapolis was host to the Anglican Congress. Until recently, the diocese had three cathedrals: St. Mark's in Minneapolis, the Pro-Cathedral



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- 19, Ember Days  
21-22  
21 St. Matthew, Apostle and  
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29 St. Michael and All Angels

### OCTOBER

- 5-8 General Division of Women's  
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9-11 National Council, Greenwich.  
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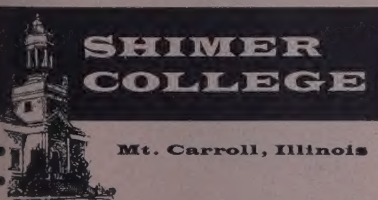
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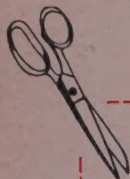
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